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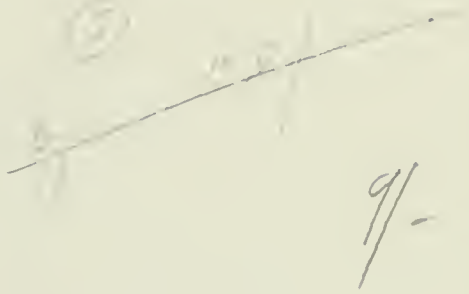

EXTERIOR OF CHAPEL

MEMORIALS

OF THE

OLD MEETING HOUSE

AND

BURIAL GROUND,

BIRMINGHAM.

COPIED, COLLECTED, AND ILLUSTRATED

BY

CATHERINE HUTTON BEALE.

BIRMINGHAM:
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1882.

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IN

MEMORY OF MY CHILDREN,

AND OTHER LOVED ONES,

WHOSE REMAINS LIE IN THE

OLD MEETING HOUSE BURIAL GROUND.

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PREFACE.

THE drawings of the tablets and gravestones in the Old Meeting House and burial ground, made some years ago, were not originally intended for publication. The probability of the property being taken from the Trustees by Act of Parliament, to enlarge New Street Station, was the chief motive for an endeavour to preserve the records and memorials of the old place, for use when it should have passed away. Many of the stones have crumbled to dust, and have been removed, but the inscriptions on those which remain have been copied as faithfully as the very dilapidated state of some of them would allow.

When it became evident that we could no longer keep our chapel, many friends solicited me to have the drawings printed, and feeling that a history of the chapel should accompany them, I exhausted every means to make it as complete as possible. I have drawn chiefly from "Wreford's History of Presbyterian Nonconformity in Birmingham," "Hutton's History of Birmingham," and other sources, and I feel under deep obligation to Mr. Joseph Hill, whose very valuable notes on the early history of the chapel have enabled me to lay before the public information hitherto unknown.

In these days of civil and religious freedom, the struggles of our ancestors for the liberty we now enjoy are too apt to be forgotten. Feeling it to be important that the young people should be taught to realise how dearly their present privileges and freedom have been bought, I have, by way of introduction to the chapel history, compiled a short account of Puritanism. The narrative is taken from various sources, particularly from "Neal's History of the Puritans." I have traced the connection of Birmingham and of as many of our Birmingham families as I could with those eventful times.

A list of Low Bailiffs is added, as the majority of them lie in the graveyard; the names of Mayors (Unitarian) are also added, some of whose ancestors lie in the burial ground.

The two plans of the graveyard will be found to differ; the older one (which Messrs. Harding and Son kindly allowed me to copy) represents the position of the vaults and graves, and contains the names of many old families, the tablets and gravestones to whose memory have long since perished. Among them will be found the ancient family of Colmore, who have held a good position in Birmingham for centuries, and are at the present time large landowners in the town. Colmore Row, Ann Street, Great Colmore Street, and Newhall Street are named after them, the latter street after New Hall (erected in the reign of James the First), the residence of Charles Colmore, Esq. [1764]. An ancestor of this family lived at No. 1 in the High Street in the reign of Henry the Eighth. The present representatives of the family in Birmingham are Thomas Milnes Colmore, Esq., barrister; the Rev. W. H. Colmore, M.A., vicar of St. Mary's, Moseley; and Quintus Charles Colmore, Esq., solicitor. The plan of 1881 shows the position of all the mural tablets and gravestones; some of the latter originally stood upright; they do not now always cover the graves they represent.

All that is interesting has been extracted from the Minute Books, the earliest of which bears date 1771.

My thanks are due to Sam. Timmins, Esq., J.P., F.S.A., for his kind advice and help; also to other kind friends who have given me much valuable information.

CATHERINE HUTTON BEALE.

Highfield, Chester Road, near Birmingham,

September, 1881.

A SHORT HISTORY OF PURITANISM.

THE religious history of our forefathers must necessarily be mixed up with the history of kings and queens. All the persecutions, heart-burnings, and misery that we read of in religious history, are the result of Acts of Parliament to regulate doctrine, dress of clergy, &c.

Instead of religion being a private matter, it has always formed part of the State. The persecutions now going on in the church, against some of the clergy, for using certain dresses and ceremonies, must remind every one of the persecutions in Queen Elizabeth's reign; only, then it was for *neglecting* to use the popish habits, as they were called: now, it is for *using* them.

In looking back upon the history of the church in this country, we find that there has always been a section of the people who were opposed to the Pope, and had a desire for something purer and holier than the religion of Rome; they were in the minority, as all reformers are: hence the continued struggle for hundreds of years. We of the present day owe a debt of gratitude to our Puritan forefathers; and when we read of their sufferings for conscience sake, we ought to feel thankful that our lot is cast in better and happier times. Our present religious liberty is the fruit of their Nonconformity.

The term Puritan was not used till Queen Elizabeth's time (1564): it was then a name of reproach, derived from the Cathari, or Puritani of the third century after Christ: the name expressed a desire for a purer form of worship.

A Puritan, therefore, was a man of severe morals: a Calvinist in doctrine, and a Nonconformist to the ceremonies and discipline of the church, though he did not totally separate from it.

The Unitarians, or, more properly speaking, Arians, who suffered before and after the Reformation, will be noticed in this history chronologically, and their names will be found in italics.

The following sketch of Puritanism must necessarily be very brief; volumes have been written on the subject, the details of which would be thought dry and uninteresting by the general reader. The object of this history is to connect Puritanism with that Nonconformity which led to the building of our first chapel in Birmingham.

In tracing the origin and early history of Protestant Nonconformity, it is necessary to go back to a period long before Nonconformity assumed a decided form, and to account for the rise and progress of that separation from the Established Church which still exists.

To set this in a proper light, we must look back upon the sad state of religion before the Reformation, and consider the motives which induced Henry VIII. to throw off the yoke of Rome. It was a bold attempt, when all the powers of the earth were against him. Any real amendment of the doctrines of the Romish Church, beyond what was necessary to secure his own supremacy, and those vast revenues of the church which he grasped, he failed to accomplish.

We must now begin with the period when William the Conqueror gained possession of the crown of England, by the assistance of the see of Rome, and King John, having afterwards sold it during his wars with the Barons, the rights and privileges of the English clergy were delivered up into the hands of the pope, who taxed them at his pleasure, and in process of time drained

the kingdom; for besides all his other dues, arising from first-fruits, Peter-pence, &c., he extorted large sums of money from the clergy for their preferment in the Church.

The richest bishopries were given to foreigners who had never seen English soil. This awakened the resentment of the legislature, and in the twenty-fifth year of Edward III. an act was passed called the Statute of Provisors—to establish "That the king, and other lords, shall present unto benefices of their own, or their ancestor's foundation, and not the Bishop of Rome."

Still the power of the court of Rome ran very high; and though in the Seventh of Richard II. the power of nomination to benefices, without the king's license, was taken away, the court still claimed the benefit of confirmations: the archbishops of Canterbury and York might still by virtue of Bulls from Rome assemble the clergy of their several provinces, at what time and place they thought fit, without leave obtained from the crown; and all the canons and constitutions concluded upon in those synods were binding, without any further ratification from the king; so that the power of the church was independent of the civil government. This being represented to the Parliament of the Sixteenth of Richard II., they passed the statute commonly called Præmunire, by which it was enacted, "That if any did purchase translations to benefices, processes, sentences of excommunication, bulls, or any other instruments from the court of Rome, against the king or his crown; or whoever brought them into England, or did receive and execute them, they were declared to be out of the king's protection, and should forfeit their goods and chattels to the king, and should be attached by their bodies, if they may be found, and brought before the king and council, to answer the cases aforesaid; or that the process should be made against them, by *præmunire facias*, in manner as it is ordained in other statutes of provisors, and other which do sue in any other court in derogation of the regality of the king."*

From this time the archbishops called no more convocations by their sole authority, but by license from the king; their synods being formed by writ, or precept from the crown, directed to the archbishops, to assemble their clergy, in order to consult upon such affairs as His Majesty should lay before them. But still their canons were binding, though confirmed by no authority but their own, till the Act of Submission of the Clergy took place.

About this time arose the famous John Wickliffe, or de Wyclif, the "morning star of the Reformation," who flourished in the latter end of the reign of Edward III. and the beginning of Richard II., about one hundred and thirty years before the Reformation of Luther. Wicliffe was born about the year 1324, in a parish of the same name, in the North Riding of Yorkshire, on the banks of the Tees. He first entered Queen's College, Oxford, but soon removed to Merton College, and distinguished himself by his diligence and success in the branches of study then pursued.

Because of his great abilities, he was chosen master of Balliol College in 1361, and four years later, Warden of Canterbury Hall, from which, however, he was rejected by the regulars in 1366.

In 1372 he took the degree of D.D., and read public lectures with great success, by which means he frequently exposed the impositions of the friars. On account of his high public reputation, he was sent to Bruges, 1374, as one of the commissioners to meet the Pope's Nuncios and treat with respect to provisors and other papal abuses. For his services the King presented him with the rectory of Lutterworth.

In 1377, by order of the Pope, he was cited to appear before a synod to answer the charge of heresy; but nothing came of it.

---

* Fuller's Church History, book iv., pages 145-148.

The insurrection by Wat Tyler in 1381 was partly attributed to the preaching of Wicliff's "poor priests," or itinerant preachers, who went about the country and preached to the people at fairs and markets.

By this means there grew up a sect, to whom the name of Lollards was given, perhaps from "lollen," to sing with a subdued voice, or from Walter Lollard, a German. In consequence of Wicliffe having attacked the doctrines of transubstantiation, he was the next year condemned as a teacher of heresy. The reformer now made some concessions, but an order from the King obliged him to withdraw from the university. The remainder of his life he spent at Lutterworth, where he finished the translation of the Bible.* from the Latin or Vulgate into the common English tongue. Several years after his death, the Council of Constance condemned his writings, and ordered his body to be exhumed and burnt, which was done and the ashes thrown into the neighbouring brook.

The clergy did not fail to profit by the contentions between the houses of York and Lancaster; both parties courting their assistance, they made use of their position to further the interests of the Catholic faith, as they called it.

In the primitive times there were no capital proceedings against heretics; the weapons of the church being only spiritual; but when it was found that ecclesiastical censures were not sufficient to keep men in a blind subjection to the pope, a decree was obtained in the fourth council of Lateran, A.D. 1215, "That all heretics should be delivered over to the civil magistrate to be burned."

There was no occasion to put these sanguinary laws into execution till quite the end of the fourteenth century. As the clergy held the opinions of Wicliffe to be hostile to their interests, they regarded the movement as one that ought to be crushed, and as Henry IV. desired to strengthen his position, he consented to pass the statute, "De hæretico comburendo," 1401. The reasons assigned for this statute were, "That people of a new sect do perversely and wickedly teach divers new doctrines and heretical opinions, and make unlawful conventicles, and make and write books, and keep schools, and wickedly instruct people, and excite and stir them to sedition and insurrection, and do perpetrate enormities horrible to be heard." After this preamble, it enacts "That if any person so convicted shall refuse to abjure such preachings, doctrines, opinions, schools, and misinformations, or after abjuration, shall be proved to have relapsed, then the sheriff of the county, or the mayor and bailiffs of the nearest borough, shall receive the person so condemned into custody, and shall cause him to be burnt on a high place before the people, that such punishment may strike terror into the minds of others." Hallam says, "Bitter and cruel indeed were the sufferings which followed from the enactment of this hateful law." In 1401 the flames received their first victim. William Sawtre, or Salter, a clergyman of London, was burned at Smithfield, because he refused to worship the cross, and denied that the bread in the sacrament was transubstantiated.

The persecution of the Lollards still continued under Henry V., although it is believed that the king himself was disinclined to the persecution, but was urged to it by the clergy.

Thus stood the laws with respect to religion when Henry VIII. came to the throne. Owing to the many abuses in connection with the papal church, there had grown up a general desire in Christendom for a reformation. England had taken a fair share in this movement, through the efforts of Wicliffe.

* One of the transcripts of Wicliff's translation of the New Testament is in the Hutton Library, Ward End Hall. It is in fine preservation, the gold on the illuminated capital letters is as fresh as when first laid on.

To understand the Reformation aright, it is necessary to remember that the Romish Church was a political as well as a religious corporation, and hence many who had no quarrel with her on one point, had abundant cause for dissatisfaction on the other. Politically the Catholic Church had been attacked by the sovereign power in England, by the passing of the statutes of mortmain, provisors, præmunire, &c., as well as by limitations put on privilege of sanctuary and clergy. Wicliffe had attacked the papal church as a religious system, and from his time there had been a leaven of Lollardism in England.

The Reformation of the sixteenth century originated in Germany, where Martin Luther had in 1517 declared open war against the errors of Romanism, by publishing his ninety-five propositions. So opposed was King Henry to this movement, that he wrote a book, entitled, "A Defence of the Seven Sacraments" (1521), for which Pope Leo conferred on him the title of "Defender of the Faith."

Six years later he applied to the pope with reference to his divorce from Queen Katherine; the course which this affair took produced estrangement, and then separation, the pope being against the divorce.

About this time some were cited into the Bishop's court for teaching their children the Lord's Prayer in English; some for reading forbidden books; some for speaking against the vices of the clergy; some for not coming to confession and the sacrament; and some for not observing the church fasts, most of whom, through fear of death, did penance and were dismissed; but several of the clergy refusing to abjure, or after abjuration falling into a relapse, suffered death.

Among these were the Rev. Mr. Hitton, curate of Maidstone, burnt in Smithfield in 1530; the Rev. Mr. Bilney, burnt at Norwich, 1531; Mr. Byfield, a monk of St. Edmondsbury; James Bainham, knight of the Temple; besides two men and women at York. In the year 1533, Mr. John Frith, an excellent Scholar of the University of Cambridge, was burnt in Smithfield, with one Hewitt, a poor apprentice, for denying the corporal presence of Christ in the sacrament. On the 4th of February, 1529, *Lewis Hetzer* suffered death at Constance, for denying the doctrine of the Trinity, and in 1539 *Catherine Vogel*, wife of an alderman, suffered death by burning, in the market-place of Cracow; she was eighty years of age when she perished.

By the rupture between the king and the pope, and the repeal of the Act of King Henry IV. against heretics, the "wings of the clergy were clipped," and a stop put to their cruelties for a time.

Towards the end of the year 1534, the parliament declared Henry "supreme head on earth, next to Christ, of the English Church." "The dissolution of the religious houses began about the year 1535 . . . their number was nearly a thousand, and their annual value, by approximation, about £160,000, a sum equal to nearly a million and a half of modern money.

The value of the other church preferments was then about £120,000, so that four-sevenths of the entire church property fell into the hands of the king. . . . . .

The circulation of the vernacular scriptures began before the commencement of the Reformation, by the secret introduction into England of Tyndale's* translation of the New

* "William Tyndale, a zealous English Reformer, was born on the borders of Wales, about the year 1500. He was of Magdalen Hall, Oxford, and early imbibed the doctrines of Luther. Being desirous of translating the Scriptures into English, which he could not safely do here, he went to Antwerp, and there gave the first English version of the Bible. The papists pursued him with implacable vengeance, and at length had him strangled and burnt at Antwerp, in 1536." [Watkins' Biographical Dictionary.]

A copy of Tyndale's translation of the Bible, 1549, with preface by Cranmer, Archbishop of Canterbury, is in the Hutton Library. Descendants of the martyr's family are buried in the graveyard of the Old Meeting.

Testament, which was first printed at Antwerp (1526). After the Reformation four versions of the entire Scriptures made their appearance:—Coverdale's Bible (1535); Mathew's Bible (1537); The Great Bible, sometimes called Cranmer's Bible (1539); and Taverner's Bible (1539).*"

In the year 1540 occurred the fall of Lord Cromwell, one of the great pillars of the Reformation. Two days after his death there was a very remarkable execution of protestants and papists at the same time and place; the former were burnt for offensive sermons, and the latter hanged for denying the king's supremacy. About this time *Stephen Dolet*, a friend and disciple of *Servetus*, was burnt at Paris, 3rd of August, 1546.

During the last three or four years of the king's life the work of the Reformation went backwards. About this time many people in England denied the doctrine of the *Trinity*, and a number of Baptists, some supposed to be *Arians*, suffered death.

The Reformation made rapid progress in the short reign of King Edward VI., who had been educated under Protestant tutors.

Towards the end of the year 1547, the Parliament repealed all statutes concerning the punishment and reformation of heretics and Lollards. Edward's first prayer book was issued in 1549, and a revised edition in 1552.

The controversy that gave rise to the separatists began in this reign, on occasion of Bishop Hooper's refusing to be consecrated in popish habits. Dr. Hooper, who went out of England in the latter end of King Henry's reign, and lived at Zurich, was a zealous, learned, and pious man. Notwithstanding his objection to popish garments, being appointed to preach before the king, he made a compromise, and came forth, says Fox, "Like a new player on the stage, his upper garment was a long scarlet chymere down to the foot, and under that a white linen rochet that covered all his shoulders, and a four-square cap on his head."

It is to be regretted that the reformers themselves persecuted in this reign; in some measure they may perhaps be excused, for it was more than a century after before religious toleration was at all understood. Two persons were burnt in this reign. *Joan Bocher*, or as she is often called, "The Maid of Kent," for holding peculiar opinions on the incarnation of Christ, was burnt at Smithfield in 1550; and *George Van Parris*, a German surgeon, who came to England, and was burnt at Smithfield April 25th, 1551, as "an obstinate heretic," for daring to call God the Father the only God.

The king's untimely death, in the sixteenth year of his age, and seventh of his reign, put an end to all his noble designs for perfecting the Reformation.

Under Queen Mary popery revived, and within little more than a year became the established religion of England; the statutes of Edward were repealed, and the penal laws against heretics were put in execution against the reformers, many of whom after long imprisonment and cruel trials, made a "noble confession of their faith, and sealed it with their blood." More than eight hundred of the reformers (among them were five bishops, and others holding Arian doctrines) retired to Germany and Switzerland, especially to Geneva: at the latter place, *Michael Servetus*, the Spanish physician, was burnt on the 27th of October, 1553, for denying the doctrine of the Trinity. Among the exiles a division arose (which gave rise to the Puritans), some were for keeping to the liturgy of King Edward, others were for copying the purer forms of those churches among which they lived.

There were many in England who met privately, at the risk of their lives, to worship God according to the service book of King Edward, they were called Gospellers. There

* Ross' History of England, pages 193-195.

were several of these congregations in the country, and they met at night to conceal themselves from their persecutors. The largest congregation met in and about London, at various places, especially Islington, where by the treachery of a false brother, the congregation was broken up. Mr. Rough, their minister, and Mr. Simpson, deacon, were apprehended and burnt with many others; Mr. Simpson used to carry a book with him in which all the names of the congregation were written, fortunately on the day of his apprehension he had left it with Mrs. Rough, the minister's wife. Simpson was put on the rack three times in one day, but he would not reveal the names.

The terrible persecutions of this reign began in January, 1555, and continued to Queen Mary's death; nearly three hundred persons were burnt at the stake. Among the first martyrs were the learned and pious Dr. Hooper, the deprived Bishop of Gloucester, who was burnt before his own cathedral on February the 9th. He was not suffered to speak to the people; and was treated so barbarously in the fire, that his legs and thighs were roasted, and one of his hands dropped off before he expired; his last words were, "Lord Jesus, receive my spirit." Rogers,* a prebendary of St. Paul's, was burnt at Smithfield on February the 4th; a pardon was offered him if he would recant, but he refused, though he had a wife and ten small children unprovided for. Mr. Saunders, another minister, was burnt at Coventry, and Dr. Taylor, minister of Hadleigh, suffered on February the 9th. Gardiner used the latter very roughly; after condemning and degrading him, sent him to his own parsonage to be burnt. *Patrick Patingham* was also burnt this year at Uxbridge, on a charge of Arianism.

"These executions were not sharp and passionate outbursts of ecclesiastical power, exasperated by popular fury, or royal tyranny, hurried into extremities by dread of rebellion. They were the calm and deliberate exposition of the principles by which England was to be governed under its Roman Catholic church and sovereign."

Queen Elizabeth's accession to the throne was hailed with joy by the greater part of the nation, and most of the exiles returned home. The established religion continued for a time in the same position as the queen found it, the difference between the catholics and protestants was only in degree. The popish priests kept their livings, and the protestant clergy who had been ejected had not been restored. The queen favoured the Reformation. She came to the throne under great disadvantages; the pope had pronounced her illegitimate, upon which the Queen of Scots put in her claim to the crown; the bishops and clergy were Elizabeth's declared enemies

The queen proceeded with great caution; she was fond of many of the old rites and ceremonies, and she thought her brother had stripped religion too much of its ornaments.

Her Majesty was afraid of reforming too far, she wished to retain images in churches, crucifixes and crosses, vocal and instrumental music, with all the popish garments.

In reviewing the liturgy of King Edward, no alterations were made in favour of the Puritans. The queen was more concerned for the papists, and had the passage in the litany struck out, "From the tyranny of the Bishop of Rome, and all his detestable enormities, good Lord deliver us." The old festivals, with their "eves and popish habits," were continued as they were in the second year of Edward VI.

But the people were in favour of the Reformation; having been provoked with the cruelties of the late times, they brought out in some places the vestments of the priests, altar-cloths, books, banners, &c., and burnt them in Smithfield, "to atone for the blood of the martyrs."

* John Rogers was born in the hamlet of Deritend, about the year 1500.

The queen disliked these proceedings; she had a crucifix, with images of the blessed Virgin and St. John still in her chapel, and when Sandys, Bishop of Worcester, spoke to her against it, she threatened to deprive him. The crucifix was after some time removed, but replaced in 1570. When the exiles, upon the accession of the queen, returned to England, each party was for advancing the Reformation according to its own standard. The Puritans were of course against all popish customs. The queen connived at their nonconformity, till her government was settled; she then declared that she had fixed her standard, and would have all her subjects conform to it.

An act for the uniformity of common prayer and service in the church, and administration of the sacraments, was passed on the 24th of June, 1559. Upon this fatal rock of uniformity was the peace of the Church of England wrecked.

The rigorous pressing of this act was the occasion of all the mischief that befell the church for above eighty years. "The bishops, with two exceptions, refusing to take the oath of supremacy, were deprived; altogether only about two hundred* of the clergy, including dignitaries, refused to conform."

During this reign, about two hundred catholics suffered death for treasonable practises. This has led some writers to say that the catholic martyrs in the reign of Elizabeth were nearly as numerous as the protestant martyrs in that of Mary. But, as Hallam says, "There seems, nevertheless, to be good reason for doubting whether anyone who was executed might not have saved his life by explicitly denying the pope's power to depose the queen. . . . This certainly furnishes a distinction between the persecution under Elizabeth, and that which the protestants had sustained in her sister's reign, springing from mere bigotry and vindictive rancour."

The increasing severity of the bishops inflamed instead of subduing the spirits of the Nonconformists, and drove them to a greater distance from the establishment. Now commenced a third period of Puritanism, under one Robert Brown, a preacher in the diocese of Norwich, descended from an ancient and honourable family in Rutlandshire, and nearly related to the Lord Treasurer Cecil. The Brownists, or Barrowists (from one Barrow, a gentleman of the Temple), as they were sometimes called, went far beyond the Puritans in their aversion to the legal ministry, and were deemed, in consequence, still more proper subjects for persecution.

About this time Arianism was on the increase, giving trouble to the bishops, Queen Elizabeth calling all Arians monsters. Many distinguished persons in Poland joined the Unitarian movement, among them *John Sigismund*, Prince of Transylvania, and several on the continent suffered martyrdom. The *Socini* brothers flourished about this period. While the bishops were driving the Puritans out of the pulpits, the nobility and gentry received them into their homes as chaplains, and tutors to their children. This had a considerable influence upon the next generation.

On the 24th of August, 1572, occurred the fearful massacre of protestants in Paris. Great numbers had been invited to that city to do honour to the King of Navarre's marriage with the King of France's sister. Ten thousand were massacred in one night, and more than twenty thousand in other parts of the kingdom. Many fled to England, though the queen made no concessions to her protestant subjects.

This year died John Knox, the great reformer of the Scotch kirk.

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* Ross' History of England, page 218.

1579.—*Matthew Hamont* was burnt as a heretic at Norwich, and *Francis David*, the first Unitarian superintendent of Transylvania, died in prison. In 1583 Mr. Elias Thacker and Mr. John Copping, two ministers of the Brownist persuasion, were hanged for their nonconformity. And in the same year *John Lewis* was burnt at Norwich, for denying the deity of Christ.

Also in this year the queen, with the advice of Archbishop Whitgift, adopted methods of increased severity towards the Puritans, and for the most trivial offences they had their ears cut off and their noses slit, after they had been exposed several days in the pillory.

We read at this period of many vacant pulpits in the parish churches, caused by the nonconformity of the ministers. At a church in London six hundred people came to receive communion on Palm Sunday, but the doors were shut, there being no one to officiate. So great was the scarcity of ministers about England, that in the large and populous town of Northampton there was not one, nor had there been for some time. Although the places of worship were so often closed for want of ministers, the people were fined £20 a month for *not* attending church: the vacant pulpits were often filled with the most dissolute characters, there were also many pluralists and non-residents.

At this period, Mr. Robert Beale, a staunch Puritan, who had been in exile in Queen Mary's reign, and was now clerk to the queen's council, a man of great learning and piety, defended the Puritans against the Bishop of London, which inflamed the archbishop, who complained of him to the queen and council, but the court refused to prosecute.

1585.—*James Palæologos* was burnt at Rome, for anti-trinitarianism, and *Francis Ket, M.A.*, was burnt at Norwich, 1589, for his "detestable opinions concerning Christ." About this time died the famous martyrologist, John Fox, born at Boston, in Lincolnshire, 1517. He died in London, and lies buried in Cripplegate church.

At this time the public printing presses being shut against the Puritans, some of them purchased a private one, which was carried from one part of the country to another.

On June the 3rd, 1594, died Dr. John Aylmer, Bishop of London, he was born in Norfolk, and educated in Cambridge. In Queen Mary's reign, he became an exile for religion; he was such a little man that Fuller says, when the searchers were clearing the ship in which he made his escape, the merchant put him into a great wine-butt, that had a partition in the middle, so that Mr. Aylmer sat enclosed in one part while his searchers drank of the wine drawn from the other part. During his residence in Switzerland he assisted John Fox in translating his martyrology into Latin.

When he was preaching, if he saw his audience inattentive, he would take a Hebrew bible out of his pocket and read them a few verses, and then resume his discourse. It is related as an "instance of his courage," that he had a tooth drawn to encourage the queen to submit to the like operation. To show the style of a court sermon in those days, Bishop Aylmer, speaking of the fair sex, said, "Women are of two sorts, some of them are wiser, better learned, discreeter, and more constant than a number of men; but another and a worse sort of them, and the most part, are fond, foolish, wanton flibbergibs, tattlers, triflers, wavering witlers, without counsel, feeble, careless, rash, proud, dainty, nice, talebearers, eavesdroppers, rumour-raisers, evil-tongued, worse-minded, and in every wise doltified with the dregs of the devil's dung-hill." Neal says, "If a bishop, when preaching before the queen, could clothe his sentiment in such words, on a subject where this age would study peculiar politeness of style, can we wonder that reviling language should proceed, in the warmth of controversy, from those who were suffering under the rod of oppression?"

"Aylmer was succeeded by Dr. Fletcher, Bishop of Worcester, who for a few months after his translation fell under Her Majesty's displeasure, for marrying a second wife, which act the queen looked upon as indecent in an elderly clergyman; for this she banished him the court, and commanded the archbishop to suspend him, but in six months, Her Majesty being a little pacified, ordered his suspension to be taken off, though she would never admit him to her presence, which treatment had such an effect upon his spirits, that he died the next year, while sitting in his chair smoking a pipe of tobacco." He was succeeded by Dr. Bancroft, the great adversary of the Puritans.

1595.—We now come to the period when the controversy began between the Church and the Puritans on the observance of the Lord's day. Dr. Bound published his treatise on the Sabbath. This book had a wonderful effect upon the people, as might be expected. The archbishop called in all the copies, but it did not prevent the publication of a second edition, with large additions, in 1606.

1597.—The bishops had now wisely transferred the prosecutions of the Puritans from themselves to the temporal courts, it being thought more advisable, to remove the odium from the church. Thus the Puritan clergy were put upon a level with rogues and felons.

From this time to the queen's death, there was a partial cessation of strife between the church and the Puritans; some thought that persecution had lessened their numbers, but by a survey made at the beginning of the next reign, the number of nonconforming clergy was about fifteen hundred. The true cause of the partial cessation was that the queen was advanced in years, and the next heir to the crown being a Presbyterian, they were afraid revenge might be taken.

It was a distinguishing mark of a Puritan in these times to go to church twice a day, with his bible under his arm, while others were at play, revels, bowls, or fencing. The Puritans were not without their failings, they were men of like passions and infirmities with their adversaries, and their zeal for their principles might have betrayed them into imposing them upon others, had they been established by law. Their behaviour was severe and rigid, far removed from the fashionable freedom and vice of the age. Affairs continued thus until the queen's death, which took place at Richmond, on the 24th of March, 1603.

We now come to the Kings of the House of Stuart, who were secretly Papists, while professing Protestantism; the people becoming at the same time more Puritanic, there were continued persecutions.

James I. came to the throne on the death of his cousin; he was the son of Mary, Queen of Scots, by her second husband, Henry Stuart, Lord Darnley. He was an indolent and vain monarch; the creatures of his court gave him the flattering title of an absolute sovereign, and to supply his extravagances, broke through the constitution, and laid the foundation of all the calamities of his son's reign. He was fond of luxury and ease, and, in consequence, earned the contempt of his subjects and all the powers of Europe.

As there had been a cessation of controversy for some time before the death of the late queen, the Puritans had hopes, on the accession of a king who had been educated in their own principles, of obtaining an easy redress of their grievances, but they were bitterly disappointed, as we shall read, for it is said that King James changed his religion with the climate.

There were many conferences with regard to doctrine in this reign: the king taking part with the bishops, and usually having his own way. Many Puritans left the country to settle in America, till, the numbers increasing, orders were given to stop the exodus. In the early part of the king's reign the Puritans presented a petition, which is known by the name of the

Millenary Petition, because it was said to be subscribed by a thousand ministers. The points which they wanted to change were: (1) The church service; (2) Affairs concerning the ministers; (3) Regulation of church livings; (4) The redress of church discipline.

The king in his progress through the country met with similar petitions from most of the counties. His Majesty, that he might seem to answer the request of the petitioners, agreed to have a conference with the two parties at Hampton Court, which conference took place on January the 14th, 16th, and 18th, 1604. To represent the church there were nine bishops, and about as many other high dignitaries; while on the Puritan side there were only four ministers.

The divines appeared in the habits of the church, while the Puritans wore fur gowns. When the king conferred with the bishops he behaved with softness, but when the Puritan ministers stood before him, he took the place of respondent, and bore them down with frowns and threatenings. At the end of the second day's conference, after the Puritans had been insulted, ridiculed, and laughed at, and the bishops and courtiers had flattered the king's wisdom and learning beyond measure, calling him the Solomon of the age, Bancroft fell on his knees and said, "I protest my heart melteth for joy, that Almighty God, of His singular mercy, has given us such a king as since Christ's time has not been."

His Majesty was no less satisfied with his own conduct, for in his letter to Mr. Blake, a Scotsman, he told him that he had soundly peppered off the Puritans, and that their petitions had turned him more earnestly against them.

Thus ended this mock conference, for it deserves no better name; only some slight alterations in the Book of Common Prayer were made. At this crisis, if the king had possessed a tithe of the wisdom he was credited with, he might have brought the bishops to comply with anything he insisted upon; as it was, one of the fairest opportunities of healing the divisions of the church was lost.

A fortnight before this conference, died the learned and Reverend Mr. Thomas Cartwright, one of the chief of the Puritans, and a great sufferer for nonconformity. He was born in Hertfordshire, 1535, entered St. John's College, Cambridge, 1550, and was chosen Fellow of Trinity College in 1563. He was so popular a preacher, that when his turn came at St. Mary's to preach, the sexton was obliged to take down the windows. After suspension, deprivation, and long imprisonment, the great Earl of Leicester, who knew his worth, made him governor of his hospital at Warwick, where he ended his days, December the 27th, 1603, and was buried in the hospital; the famous Mr. Dod preached his funeral sermon.

Six weeks after died his great antagonist, Dr. Whitgift. Dr. Bancroft, Bishop of London, now became Archbishop of Canterbury; he was a divine of a rough temper, and a declared enemy of civil and religious liberty. He kept up the persecutions of the Puritans, enforcing the observance of all the festivals, and the use of the copes, surplices, caps, hoods, &c. By these severities, a great number of Puritan ministers were silenced and deprived; some were cast into prison, others left the country.

The greater number of those who left were Brownists, or rigid separatists, of whom Johnson, Ainsworth, Smith and Robinson were the leaders; the learned Mr. Ainsworth, we are told, lived upon ninepence per week, and some boiled roots, and was reduced to the necessity of hiring himself as a porter to a bookseller. Mr. Ainsworth was the author of a learned commentary on the five books of Moses.

At this time there was a controversy among the Puritans themselves, about the lawfulness and necessity of separation from the church; most of the Puritans were for keeping within the

pale, being afraid of incurring the penalties of schism by forming themselves into separate communions.

1605.—The clergy accused the king of a leaning towards popery; to clear himself of this charge, he issued a proclamation banishing all Catholic missionaries, and put in execution the penal laws. Thousands were convicted and heavily fined. Some of the enraged sufferers entered into a conspiracy to destroy the king and parliament, which resulted in the celebrated Gunpowder Plot. Had the plot succeeded, it was agreed on all hands to father it on the Puritans.

The discovery of this plot caused the passing of the "Oath of Allegiance," the appointment of an annual thanksgiving on the 5th of November, and another law was passed obliging all persons to come to church, under the penalty of twelvepence every Sunday they were absent, unless they gave such reasons as were satisfactory to a justice of the peace. This, like a two-edged sword, cut down all separatists, whether Protestant or Papist.

1607.—This year died the famous Jacobus Arminius, the founder of the sect which still bears his name. In the parliament that met this summer, the spirit of English liberty began to revive: the Commons began to grow in power, and there is no period in the reign of James more important than this, for it was really the commencement of that struggle which ended in the death of Charles I.

November the 2nd, 1610, Dr. Richard Bancroft, Archbishop of Canterbury died. He was succeeded by Dr. George Abbot, Bishop of London, a divine of quite a different spirit from his predecessor, a sound Protestant, and even suspected of Puritanism, because he relaxed the penal laws.

1611.—The translation of the Bible now in use was finished; it was undertaken at the request of the Puritans, at the Hampton Court conference. This year *Unitarian* books were publicly burnt in London.

1612.—*Bartholomew Legate* was burnt for heresy, at Smithfield, and *Edward Wightman* was burnt at Lichfield. These are the last English and Unitarian martyrs.

At this period nothing was thought of at court but luxury and amusement, the affairs of the church were left to the bishops, while the king himself was sunk in a most indolent and voluptuous life.

The marriage of the Princess Elizabeth to Frederick V., Elector Palatine of the Rhine, from whom the present royal family is descended, was put off some months, by the untimely death of Henry, Prince of Wales, the king's eldest son, who died November the 6th, 1612, aged eighteen years and eight months; he was a good prince, and the "darling of the Puritans," but disliked by his father, who commanded that no person should appear at court in mourning for him.

1620, September.—The Mayflower sailed from Plymouth with one hundred souls on board, men, women, and children, and in sixty-three days anchored in the harbour of Cape Cod. In December the "Pilgrim Fathers" landed; to their settlement they gave the name of New Plymouth, in memory of the kindness received whilst detained at Plymouth. Sad was their condition, with the winter before them; within two or three months half their company died, and of those who remained, not more than six or seven at a time were capable of helping the rest

The Puritans lost about this time (1622) an eminent practical writer and preacher, Nicholas Byfield, born in Warwickshire, and educated in Exeter College, Oxford.

The following description of him is from Neal's History of the Puritans:—"After four years he left the University, and went for Ireland; but preaching at Chester, the inhabitants gave him a unanimous invitation to St. Peter's Church in that city, where he resided seven years.

From thence he removed to Isleworth, in Middlesex, and remained there till his death. He was a divine of a profound judgment, a strong memory, quick invention, and unwearied industry."

Mr. Byfield was a Calvinist, and a nonconformist to the ceremonies. He published several works in his life-time; and his Commentaries upon the Colossians and St. Peter,* published after his death, show him to be a divine of great piety, capacity, and learning.

Towards the end of this reign, the Commons presented a petition to the king against the growth of popery, and hinted their dislike to Prince Charles marrying a papist; in the meantime the treaty of marriage with Louis XIII., King of France, for his sister, Henrietta Maria, was signed November the 10th, 1621. Great advantages were stipulated for the Catholics, but before the dispensation from the Pope could be obtained, His Majesty died, March the 27th, 1625, in the fifty-ninth year of his age.

No part of history has been examined with more criticism than that part of the reign of Charles I. which relates to the rise and progress of the civil war. The writers on both sides have gone to extremes. No period in the history of this country is so important as this; the great struggle that had been coming on for years had arrived. England at this time very narrowly escaped an absolute monarchy.

Charles was devoted to the doctrine of the divine right of kings, and the people were tired of that doctrine, from which they had suffered, and were still suffering. We owe all the blessings of our present constitutional government to the struggle between Charles and his people.

King Charles I. came to the throne in his twenty-fifth year. He was born at Dunfermline, in Scotland, and baptized by a Presbyterian minister. He was entirely unfit for a constitutional king, for he was impatient of opposition; his other great fault was a want of sincerity. In his youth, he was of a weakly constitution, of stammering speech, and perverse disposition.

As the court of King James leaned towards Popery, and arbitrary power, so did that of Charles, especially after his journey to Spain; it was unfortunate his marrying a Roman Catholic; the queen had great influence over him, and by the articles of her marriage had charge of the education of her children, till the age of thirteen; this was most unfortunate for future generations.

Upon the death of George Villiers, Duke of Buckingham, the favourite of the late king, Bishop Laud became chief minister in Church and State. Laud was the son of a Berkshire clothier, and was born at Reading. He was a little man, of a quick rough temper, impatient of contradiction, and very vacillating. We hear in this reign of the Star Chamber, and The High Commission. Sir Edward Dering says that "their proceedings were in some sense worse than the Romish Inquisition, because they do not punish men of their own religion established by law; but with us (says he) how many scores of poor distressed ministers, within a few years, have been suspended, degraded, and excommunicated, though not guilty of a breach of any established law;" he further says "persons of honour and great quality were every day cited into the High Commission, upon the fame of their incontinency, or scandal of life, and very heavy fines were levied upon them, and applied to the repairing of St. Paul's Cathedral," which gave occasion for the remark that the "Church was repaired with the sins of the people."

Popery and Arminianism advanced, and now began the dispute between the king and his first parliament, which adjourned to Oxford because of the plague.

* A copy of the above work, in good preservation, with its quaint title and dedication pages, published in 1623, is in the possession of the compiler of this history.

The king connived at the Roman Catholic doings at home, and unhappily contributed to the ruin of the Protestant religion abroad.

Terrible were the triumphs of arbitrary power over the liberty and property of subjects in the interval between this and the succeeding parliament. Gentlemen of birth and character, who refused to lend what money the council was pleased to assess them at, were taken and imprisoned, at a great distance from their homes. Archbishop Abbot had been out of favour for some time, because he would not give up the laws and liberties of his country, and the king was displeased with him for favouring the Puritans.

When the parliament met, January 20th, they began again with religious grievances; Oliver Cromwell, being of the committee, reported to the house, the countenance that was given by Dr. Neile, Bishop of Winchester, to divines who preached Arminianism and popish doctrine. "If this be the way to Church-preferment what may we expect?" Upon debating the king's late declaration, the house voted "that the main end of that declaration was to suppress the Puritan party, and to give liberty to the other side." Warm and angry speeches were made against the new ceremonies, images of saints, angels, crucifixes, altars, lighted candles, &c., which were being introduced into the Church. While parliament were expressing themselves against Arminianism and Popery, a new controversy arose, which provoked His Majesty to dissolve them, and resolve to govern without parliament for the future. Though the king had so lately signed the Petition of Right in full parliament, he went on levying money by his royal prerogative. A bill was pending in the house to grant His Majesty the duties of tonnage and poundage; but before it was passed, the Custom-house officers seized the goods of three eminent merchants, viz.: Mr. Rolls, Mr. Chambers, and Mr. Vassal, for non-payment. Mr. Chambers was fined £2,000 besides the loss of his goods, and suffered six years' imprisonment; Mr. Rolls' warehouses were locked up, and he himself was taken out of the House of Commons and imprisoned. For these proceedings the king took the blame upon himself, by the advice of Bishops Laud and Neile, an arrangement that laid the foundation of His Majesty's ruin. The king dissolved the parliament with a very angry speech, in which His Majesty called the leading members "vipers" for opposing him; many of these members were kept in prison for years, and Sir John Eliot died a martyr to the liberties of his country.

Great were the murmurings of the people. Here was an end of the old English constitution for twelve years. England was now an absolute monarchy, and overwhelmed with popery and oppression. No man could call anything his own longer than the king pleased; nor might he speak or write against these proceedings without risk of his liberty and estate. By the violent measures of Bishop Laud, some of the Puritan ministers were every week suspended or deprived, and their families driven to distress. This caused many to project a further settlement in New England.

At this time, Dr. Alexander Leighton, a Scotch divine, was most cruelly used by the Star Chamber for venturing to write against the hierarchy of the Church. He was committed to the Fleet prison for life, and sentenced to pay a fine of £10,000; he was whipped, pilloried, had both his ears cut off, his nose slit, and was branded with the letters S. S., meaning "sower of sedition." Bishop Laud pulled off his cap while this merciless sentence was being pronounced, and gave God thanks for it!

On March 4th, 1631, died Mr. Arthur Hildersham, an eminent Puritan divine, of an ancient and honourable family, his mother, Ann Poole, or Pole, being niece of the cardinal of that name. He had been minister of Ashby-de-la-Zouch, "as the times would suffer," above forty years; we shall hear of his son further on.

The declaration of James I. was now revived, to the disgust and injury of the Puritans, who would not read the "Book of Sports" on the Lord's day; consequently many ministers were suspended. Great aversion was expressed by the people to some of the stained glass windows that were now introduced into the churches. Henry Sherfield, Esq., a bencher of Lincoln's Inn, and recorder of the borough of Sarum, was tried in the Star Chamber, May 20th, 1632, for taking one down from St. Edmund's church, Salisbury, in which the Almighty was represented as a little old man, in a blue and red coat, with a pouch by his side.

On May 13th, 1633, His Majesty left London for Scotland, accompanied by Bishop Laud, and was crowned at Edinburgh June 18th. The object of the visit was to introduce the English liturgy into the Scotch Church, to the great dislike of the people, who in a few years turned against the king. This year Dr. Abbot died, and Laud became Archbishop of Canterbury.

We now read a great deal about the position of the communion table. The usual place for it was in the centre of the chancel, and the people received around it. By the order of Archbishop Laud, the tables were to be fixed under the east wall, and to be raised two or three steps above the floor, and encompassed with rails. The alteration caused a great ferment among the people all over England, particularly as the altars were furnished with all the emblems of Roman Catholicism, and underwent consecration. It was also enacted that everyone should bow at the name of Jesus.

It was dangerous, also, to speak a word in favour of the Puritans. Dr. Williams, Bishop of Lincoln, in course of conversation, said "that the Puritans were the king's best subjects, and he was sure would carry all at last; and that the king had told him that he would treat the Puritans more mildly for the future." For this Laud lodged an information against the bishop in the Star Chamber; he was fined £10,000 to the king, £1,000 to Sir John Mounson, and sentenced to be imprisoned in the Tower. Williams had been a benefactor to Laud, having helped him to his first bishopric.

Matters were now getting worse and worse between Charles and his people. The English and Scots were in arms; Charles was advised to call a parliament, which met in April, 1640. In the Commons were the leading members of the country party, as Hampden, Hollis, Maynard, St. John, Pym, and others, men who, distrusting the king, turned their attention to the redress of grievances. But as the king wanted supplies, not the redress of grievances, he dissolved the parliament before it had sat three weeks. This has led to its being called the Short Parliament. As the king could not get money from parliament, he had to find other ways. All the means of arbitrary power were employed to raise money for the war, such as loans, benevolences, ship money, monopolies, &c. Those who refused were imprisoned by the Star Chamber. The courtiers advanced £300,000 in three weeks. The people groaned under these oppressions, and the odium fell upon Laud and Strafford.

Now assembled what is known in history as the Long Parliament, which met in November, 1640, and was not finally dissolved till March, 1660. Within three weeks of their assembling, Strafford and Laud were committed to the Tower. The latter had the mortification of seeing most of the church and state prisoners released. The Bishop of Lincoln was discharged, and his fine remitted, and so the tables were turned upon Laud.

The Commons now being a power, compelled the king to order the removal of all Catholics from the court and army, and to banish all priests from the kingdom.

Of their own authority the Commons ordered "the defacing, demolishing, and quite taking away all images, altars, or tables turned altar-wise, crucifixes, superstitious pictures, monuments, and reliques of idolatry out of the churches and chapels."

It is much to be regretted that these orders were often executed by ignorant men. It led to the destruction of many interesting and valuable monuments, brasses, &c.

The discipline of the church being now relaxed, the Brownists, or Independents, who had assembled in private for twenty or thirty years, began to show themselves in public.

In March, 1641, the trial of Strafford commenced, and on May 12 he was beheaded on Tower Hill, where he submitted to the axe with great courage. Thus perished Thomas Wentworth, Earl of Strafford, once an eminent patriot, and assertor of the liberties of his country; but, after he was called to court, he became one of the most arbitrary ministers that the nation ever produced.

The distractions in the state were no less threatening than those of the church. The plague was in the city, so that a House could scarcely be formed. Twelve of the bishops were sent to the Tower for protesting against all laws, orders, votes, &c., passed during their impeachment. In this melancholy state of the nation, news came from Ireland of one of the most barbarous massacres of Protestants on record.

The rupture between the king and his parliament was now complete. Charles at once withdrew to York; the queen went to Holland, to dispose of the crown jewels, for the purchase of military stores. As the parliament had decided to appeal to the sword, the fleet was committed to the Earl of Warwick, and the land forces to the Earl of Essex. The king left London, and made for Hull, at that time containing a large arsenal, and considered the key of the north, hoping to secure the stores; but Sir John Hotham shut the gates against him, and, in a sally he made on the king's forces, shed the first blood that was spilt in the civil wars. Being unsuccessful at Hull, the king marched to Nottingham, where he erected his standard.

The two armies were engaged, with more or less success on both sides, for some years. Memorable battles were fought, such as Edge Hill, Marston Moor, Newbury, and Naseby.* In the latter the Royalists were defeated, owing to the rash bravery of Prince Rupert. The first battle of the civil wars was fought at Edge Hill, on October 23rd, 1642; and on the 16th and 17th of that month the king was the guest of Sir Thomas Holte, of Aston Hall, and passed through Birmingham on his way to Banbury. Aston Hall still bears traces of the attack by the parliamentary forces (December 26th, 1643).

Clarendon, in his History of the Rebellion, reproaches with virulence our spirited Birmingham ancestors for disloyalty to the king. They seized his carriages containing the royal plate and furniture, which they conveyed for security to Warwick Castle, and often attacked small parties of Royalists, whom they sent prisoners to Coventry. Hence the proverbial expression to a refractory person, *send him to Coventry.*

In the beginning of April, 1643, the king ordered Prince Rupert, with a detachment of one thousand two hundred horse, and six or seven hundred foot, to open a communication between Oxford and York. In his march through Birmingham he found there a company of foot, kept for the parliament; but supposing they would not resist a power of ten to one, sent his quarter-master to demand lodging, and offer protection. The sturdy sons of freedom rejected the offer, the military with the assistance of the inhabitants determined that the king's forces should not enter the town. The Prince quickly silenced them, owing to unequal numbers, still he could not enter the town by the way he wished, as they

* Lieutenant Lee, ancestor of the late Thomas Eyre Lee, Esq., solicitor, of Birmingham, was in the battle of Naseby, and also at the siege of Halifax. He died in 1693, aged seventy-nine years. Members of the Lee family lie in the Old Meeting graveyard.

choked up with carriages, the narrow road between Deritend and Camp Hill. A running fight continued though the town. The Prince, provoked at their resistance, in revenge set fire to the town, near No. 12, Bull Street, and about eighty houses were destroyed.

About this time Robert Lord Brooke,* a determined enemy of the hierarchy, was killed at Lichfield. He had dislodged the Earl of Chesterfield from the city, and the next day was giving directions to his soldiers from a window, to assault the Cathedral, when a musket ball struck him near the left eye, his beaver being up.

We must now look at the unsettled state of religion throughout the country. In the county of Warwick, the Puritans were very numerous, and there is little doubt that Protestant Nonconformity existed in Birmingham long before it exhibited itself in a decided form. The hierarchy had for some time been a dead weight, the machinery which moved it being stopped, by the imprisonment of the bishops, and the check that was given to the spiritual courts. There was properly no established form of government, the clergy acting in their parishes according to their discretion, using vestments or not as they pleased; many of the people, taking advantage of the confusion of the times, evaded the payment of the tithes.

Although the Puritans were averse to the cathedral services, they did not prohibit them, and the stipends of those clergy, who did not take part with the king, were not sequestered till the latter end of the year 1645. Though the discipline of the church was at an end, there was a spirit of devotion among a large section of the people. The Lord's day was observed with strictness; the churches were crowded, the public-houses were shut, and there was no travelling except in cases of necessity. Nor was the reformation of manners less remarkable; the laws against vice and profaneness were rigorously put in execution, so that wickedness was forced to hide itself. It has been thought that religion at this time, with its fastings and prayers, was no better than hypocrisy, certainly the vices of the clergy and their Romish tendency led to a change, which caused the "Book of Sports," which had been in use in this and the previous reign, to be burnt by the common hangman in Cheapside.

1643.—Now commenced the Assembly of Divines, at Westminster; it was not a convocation according to the diocesan way of government, nor was it called by the votes of the ministers according to the Presbyterian form; but the parliament chose all the members themselves, with the view to have their opinion and advice, for settling the government, liturgy and doctrine of the Church of England. They were confined in their debates to such things as the parliament proposed. The Episcopal clergy entirely deserted it before bringing in the Covenant, so that the assembly was composed of Presbyterians, Erastians, and Independents. The Erastians were so called from Erastus, a German divine of the sixteenth century. The Independent or Congregational party, (their origin has already been spoken of) made a bold stand against the high Presbyterians, and increased immensely in a few years, and grew to considerable importance under the protectorate of Oliver Cromwell.

The assembly was opened on Saturday, July 1st, 1643, with a sermon preached by Dr. Twisse, in King Henry the Seventh's Chapel, both Houses of Parliament being present.

* Colonel John Bridges who was attached as Captain during the early part of the civil wars, to the regiment of Lord Brooke was an ancestor of the late Mr. Councillor Brooke Smith, and the late Toulmin Smith, Esq., Barrister; while Governor of Warwick Castle he had a son born in 1644, to whom he gave the name of "Brooke," out of regard to the memory of his late friend and commander, hence the origin of the name of "Brooke" in the Smith family. The Old Crown House, in Deritend, (the oldest house in Birmingham) has been in the possession of the Smith family for 500 years. Members of the Brooke Smith family lie in Old Meeting graveyard.

Four shillings a day were allowed for each member during his attendance. The records of this venerable assembly were lost in the fire of London; fortunately, one of the members possessed a manuscript copy of the proceedings.

Hales, Chillingworth, and Lord Falkland may be reckoned among the *Unitarians* of this period, and many Baptists were suspected of holding *Unitarian* opinions.

1643.—John Hampden, one of the patriots of the age, was killed by a musket ball, in a skirmish with Prince Rupert's forces, in Chalegrove Field (near Oxford). On Friday, January 10th, 1645, Archbishop Laud was beheaded on Tower Hill. At the commencement of this year was drawn up the treaty of Uxbridge, which gave the king an opportunity of making peace with the parliament; but nothing came of it, although the king's commissioners had been told that the fate of the monarchy depended upon its success. Great divisions were now going on between the Presbyterians and Independents. Little did the Presbyterian divines imagine that in less than twenty years all their artillery would be turned against themselves, and that they would be excluded from the establishment by an Act of Uniformity.

This year *John Biddle* wrote against the Trinity, and was sent to prison; Cromwell afterwards protected him from his enemies, and *Biddle* organised in London the first Unitarian congregation, but died in prison after the Act of Uniformity was passed.

1646.—The House of Commons ordered *Paul Best*, a *Unitarian*, to be kept a close prisoner, and the House was advised to punish by death all *Unitarians*.

On September 14th of this year died the illustrious Robert Devereux, Earl of Essex, son of the favourite of Elizabeth, and was buried with great pomp in Westminster Abbey. October 22nd. Also this year died the learned Dr. William Twisse, prolocutor of the Assembly of Divines.

1648.—*Webberly* was sent to prison for *Unitarianism*.

During the second civil war, parliament sent commissioners to Newport to treat with the king. The terms offered were substantially the same as before. For two months negotiations went on. Most of the articles Charles consented to, but decidedly objected to abolish the bishops, &c., or to take the covenant, or force it upon others.

We must now look with sorrow upon the miserable distractions of this unhappy country: in this crisis were three or four powerful parties, with separate views, striving for mastery. The king, a close prisoner in the Isle of Wight, was the prize contended for. The army was no less distracted. Those who served under General Fairfax were unwilling to march against the Scotch Presbyterians; those under Cromwell were for encountering every power that would not secure them that liberty of conscience for which they had been contending, and despairing of this, not only from the king, but from the Scotch and English Presbyterians, they unhappily ran upon those extreme measures which ended in the destruction of the king, and overthrow of the whole constitution. The House of Commons consisted of only about fifty Independents, forming what is known as the Rump Parliament.

December 22nd.—Charles was removed to Windsor, and the next day his impeachment was resolved upon. His trial took place January 20th, and continued to the 27th, and on the 30th he was executed before the banqueting house at Whitehall. Philip Henry,* who witnessed the event, says, "When the blow was given, there was such a dismal, universal groan among the thousands of people that were within sight of it, as he never heard before, and desired he might never hear the like again."

* Philip Henry, the celebrated Nonconformist divine, was an ancestor of the Lawrence family. Members of this family lie in the Old Meeting graveyard.

We cannot do better than close this part of the history with the words of Lord Macaulay. "The advocates of Charles, like the advocates of other malefactors against whom overwhelming evidence is produced, generally decline all controversy about the facts, and content themselves with calling testimony to character. For ourselves, we own that we do not understand the common phrase, a good man but a bad king. We can as easily conceive a good man, and an unnatural father, or a good man, and a treacherous friend. We cannot in estimating the character of an individual, leave out of our consideration his conduct in the most important of all human relations; and if in that relation we find him to have been selfish, cruel, and deceitful, we shall take the liberty to call him a bad man, in spite of all his temperance at table and all his regularity at chapel. A good father! A good husband! Ample apologies indeed for fifteen years of persecution, tyranny, and falsehood!"

The king being put to death, it was necessary that the parliament should determine what sort of government should succeed. The first step was to deal with the House of Lords or the miserable remnant of it. It was voted useless. The form of government for the future was declared to be a free commonwealth; and the executive power lodged in the hands of a council of state, consisting of thirty-eight or forty persons, with full power to take care of the administration for one year. The oaths of allegiance and supremacy were abolished, and a new oath administered, called the engagement, which was to be true and faithful to the government established, without king or house of peers. Such as refused the oath were declared incapable of holding any place or office of trust.

With regard to the Church—as the existing government was decidedly in favour of toleration, it satisfied itself with a slight modification of the power which the Presbyterians then held, at the same time that it deprived its intolerant clergy of all temporal power whatever. No holders of religious opinions were to be molested, provided they did not attack the fundamental principles of Christianity; but the Catholics were still persecuted.

The chief scene of Cromwell's exploits this year was Ireland; that country was in the hands of the Royalists and Roman Catholics. Cromwell on his arrival was received with acclamation by a vast concourse of people. It is much to be regretted that Cromwell sanctioned the horrible massacre which followed; great reproach on this account has fallen on his name. He reconciled himself to the execution of such severe orders, for putting to the sword and giving no quarter, by considering them as necessary to prevent the effusion of blood for the future, and as an instrument of God upon those barbarous wretches who had imbrued their hands in so much innocent blood.

In England the Presbyterians were allying themselves with the Scots to bring back Charles II., who arrived in Scotland June 23rd. On July 11th, His Majesty was proclaimed at the Cross, at Edinburgh. In the meantime the English Commonwealth was providing for a war, which appeared unavoidable. Fairfax refusing to act against the Scots, his commission was given to Cromwell, who marched into Scotland, where the terror of his name had preceded him. At the battle of Dunbar, September 3rd, more than 3,000 Scots were slain and 10,000 prisoners were taken. After reducing Johnstown, and almost all the garrisons in the north, Cromwell returned to England. The affairs of the commonwealth were now at a crisis; the king having entered England, at the head of 16,000 Scots.

The Earl of Derby was the only nobleman in England who raised one thousand five hundred men for the young king, who, before he could join the royal army, was defeated by Colonel Lilburn near Wigan, in Lancashire, and his forces entirely dispersed.

The king marched towards Worcester, which city gave him an honourable reception: but, being unable to keep the field, he fortified the city. On September the 3rd, Cromwell, with a large army, attacked Powick Bridge, within two miles of Worcester. This drew out the king's forces; a battle ensued, in which His Majesty's army was entirely destroyed. Never was a greater rout, or more fatal blow to the royal cause. The king, after being concealed for some days at Whiteladies and Boscobel, two solitary houses in Shropshire, and passing a day in the boughs of an oak,* and after assuming a variety of disguises, and escaping a thousand dangers, landed at Dieppe, and thence went to Paris, where his mother maintained him out of her small means. On the king's arrival in Paris, he immediately threw off the mask of Presbyterianism under which he had been crowned in Scotland, and never went once to the Protestant church at Charenton.

General Monk, whom Cromwell left in Scotland with eight thousand men, quickly reduced that kingdom, which was soon after united to the Commonwealth of England.

On the 26th September, Lieutenant-general Ireton died of the plague at Limerick, in Ireland.

About this time an act was passed for propagating the gospel in Wales, and we may now date the rise of the people called Quakers. Their first leader, George Fox, was born at Drayton, in Lancashire, 1624, his father being a weaver. At this period the House of Commons censured *William Freeke, M.P.*, for a treatise he had written against the Trinity, and a book written by *John Fry, M.P.*, against the Trinity was ordered to be burnt, and *Mr. Fry* disabled from sitting in the House.

Three days after the resignation of the Barebones Parliament, Cromwell was chosen Lord Protector of the Commonwealth, and on June 26th was solemnly inaugurated, with regal pomp, at Westminster Hall.

The Protector having waded through all difficulties to the supreme government of this nation, appeared suddenly like "a comet or blazing star," raised up by Providence to exalt this nation, and strike terror into the rest of Europe, and as Neal says "lame and imperfect as the Protector's title may seem, it was as good as that of the Roman emperors, or the original claims of many of the royal houses of Europe." The Protector's management of the nation was the admiration of all. Justice was restored to its ancient supremacy. Men's manners were wonderfully reformed. Trade flourished, and the public money was used with frugality.

Cromwell respected the clergy in their places, but confined them to their spiritual function; even the prejudice he had against the episcopal party, says Bishop Kennet, "was more their being royalists, than being of the Church of England;" the royalists and republicans were always plotting against his life.

Though his highness was no scholar, he was a patron of learning and learned men, and he was also very zealous for the welfare of the Protestant Church abroad. His name was held in such awe in Europe, that it became a proverb in France that Cardinal Mazarin was more afraid of Oliver Cromwell than the devil. A modern writer says "Cromwell was before his age, and when we compare the lawlessness of the reigns before him, the debauchery and bigotry which came after; the bloody scaffolds, the crowded dungeons, branding, ear-

* Mr. Thomas Hutton, great grandfather to the historian of Birmingham, was one of the detachment sent in pursuit of the king, and passed under the oak at Boscobel where he was concealed. His broadsword, which was drawn for liberty, and used at the battles of Marston Moor, Naseby, and Worcester, was destroyed with other family relics at the riots in 1791. The Hutton family have always been on the side of liberty, and were Puritans in the time of Henry VIII., having joined the Separatists under Bishop Hooper. Members of this family lie in the Old Meeting graveyard.

lopping, nose-slitting; the wholesale ruin of families on account of their religion, and all the villainies of the Star Chamber, and High Commission, with the mildness of the Commonwealth, the fierce intolerance of even republican presbyterianism, with the freedom of faith which Cromwell established, and his zealous care for a ministry, not of any particular dogmas but of a genuine and generous piety;—blind indeed must be the man who does not recognise in all its admirable proportions, the memory of one of the most truly great men which any age or nation has produced."

On the 21st March, 1655, died the learned Archbishop Usher, born in Dublin, 1580. In 1643 he was nominated one of the Assembly of Divines at Westminster, but did not appear among them. The Protector had a high esteem for this excellent prelate, and consulted him about proper measures for advancing the protestant interest at home and abroad. The Protector allowed him a pension, and at his death, did him the honour of a public funeral and buried him in the chapel of Henry VII. partly at his own expense. It is a curious circumstance, that Archbishop Usher received his first elements of learning from two aunts who were both born blind, yet found out a method of teaching him to read English. These ladies had vast memories, and could repeat the greater part of the scriptures by heart, without mistake,

In 1656 died the right reverend and pious Dr. Joseph Hall, Bishop of Norwich, whose practical works have been much esteemed by dissenters. During the Protectorate, the Royal Society was formed at Oxford.

A short time before the Protector's death, the Independents petitioned his highness for liberty to hold a synod, in order to publish to the world a uniform confession of their faith; but the Protector did not live to see the fruit of this assembly, which was appointed to be held at the Savoy, on October 12th, 1658.

The Protector's health was now declining, through excessive anxiety. He wore under his clothes a coat of mail, to protect him from assassination. The loss of a beloved daughter had a visible effect upon his health. Low fever set in, which turned to tertian ague and he died September 3rd, 1658, about three in the afternoon, the anniversary of the day on which he had triumphed in the battles of Dunbar and Worcester. Great doubt has been expressed about the disposal of his body. Some say it was buried in Naseby field, others that it was privately buried in King Henry VII. chapel, sometime before the public funeral, which took place November 23rd, with all imaginable grandeur and military pomp. The body was removed from Somerset House where it had lain in state to the Abbey Church, Westminster, where a fine mausoleum was erected. After the king's restoration, the coffin was taken out of the vault and drawn upon a sledge to Tyburn, where the body was hung till sunset, and then buried under the gallows. Thus died the mighty Oliver Cromwell. He was born at Huntingdon, April 25th, 1599, and was descended from the family of Williams of Glamorgan, in Wales, which family assumed the name of Cromwell upon marrying a daughter of Cromwell, Earl of Essex, in the reign of Henry VIII.

We now come to the interregnum extending from the death of Oliver Cromwell, to the restoration of King Charles II., and the re-establishment of the Church of England. Upon the death of the Protector, all the discontented spirits who had been subdued by his administration, resumed their courage, and within the compass of one year, revived the confusions of the preceding ten. Richard Cromwell being proclaimed Protector upon his father's death, received numerous addresses from all parts. The young Protector summoned a parliament to meet on 27th January, 1659. They did little business, the lower house

not being willing to acknowledge the upper, and the army was divided into two grand factions.

The Presbyterians would have been content with Richard's government, but seeing no likelihood of restoring the covenant, or coming into power through the Rump Parliament, which was chiefly made up of enthusiasts and declared enemies to monarchy, they entered into a kind of confederacy with the royalists to restore the king and the old constitution.

Richard Cromwell not possessing the power and talent of his father, with no ambition, either military or political, retired into private life.

We now come to the dawn of the Restoration, of which General Monk has had the reputation of being the chief instrument. This gentleman was the son of Sir Thomas Monk, of Potheridge, in Devonshire, and served the king in the wars for some years, but, being taken prisoner, he changed sides, and acted for the parliament. He afterwards served Oliver Cromwell, and was by him left commander-in-chief of the forces in Scotland, whence he now marched into England, to restore the parliament.

In the latter part of his life he was covetous, and guilty of most of the vices of the time. No man ever went beyond him in dissimulation and falsehood, as appears in this affair of the king's restoration. He took the abjuration oath under Oliver, and again this year, whereby he denied the title of king to Charles Stuart, and swore to be true to the Commonwealth; and yet, in his first message to the king, by Sir John Grenville, he assures His Majesty that his heart has ever been faithful to him.

Before relating the particulars of the Restoration, it will be proper to consider the abject state of the Church of England, and the religion of the young king. Neal says, "If Cromwell had lived ten or twelve years longer, episcopacy might have been lost beyond recovery, for by that time the whole bench of bishops would have been dead, and there would have been none to consecrate or ordain for the future, unless they could have obtained a new conveyance from the Church of Rome, or admitted the validity of Presbyterian ordination."

With regard to the king, his concern for the regular consecration of Protestant bishops was a mere farce, for if he were not a papist before this time, it is certain that he was reconciled secretly to the Church of Rome this year.

Upon General Monk's coming to London, he became at once a zealous Presbyterian, and thought no more of the Independent churches, and received the sacrament at Mr. Calamy's church. The Presbyterian's were now in possession of the whole power of England; the council of state, the chief officers of the army and navy, and the governors of the chief forts and garrisons were theirs; their clergy were in possession of both universities, and of the best livings in the kingdom, and the more credulous of them believed that the presbytery would be the established form of government of the Church of England under King Charles II.

The Presbyterian ministers, who were cautioned by the Independents and others not to trust their new allies, the Episcopalians, too much, could neither see, hear, or believe, till it was too late. They prided themselves upon their superior influence, and from an ambitious desire of grasping all the merit and glory of the Restoration to themselves, they would suffer none to act openly with them, but desired the Episcopalians to be quiet for fear of the people, and leave the conducting this great affair in their hands.

Baxter gives the following reasons for their conduct: "The Presbyterians were influenced by the covenant, by which, and by the oaths of allegiance to the king and his heirs, they apprehended themselves bound to do their utmost to restore the king, let the event be what it

will; as the king had taken the covenant, they hoped he would remove the subscriptions, and leave the Common Prayer and ceremonies indifferent. Some were less sanguine, knowing the tempers of the prelates, and declared they expected to be silenced, imprisoned, and banished, but would restore the king, because no foreseen ill consequence ought to hinder them from doing their duty."

Such was the position of the Presbyterians when the king was restored (1660) to the throne of his ancestors; we shall now see how he treated those who brought about his restoration. Upon the king's arrival at Whitehall, the liturgy was restored to His Majesty's chapel. The old sequestered clergy flocked in great numbers about the court; each one took possession of the living from which he had been ejected, by which means some hundreds of Presbyterian clergy were dispossessed at once.

The English hierarchy was now restored to its former pre-eminence, except the peerage of the bishops. The Puritan ministers have been considered by some historians as canting, ignorant preachers, and enemies to learning, and yet these ministers, when they filled the university chairs, were the educators of some of the most learned divines and eloquent preachers, such as Tillotson, Stillingfleet, Bull, Barrow, Whitby, and others, who retained a high veneration for their learned tutors after they were ejected.

The religion of the people has been called hypocritical, yet their dress and conversation was sober and virtuous; their manner of living frugal; there was hardly a bankruptcy to be heard of in a year; and in such a case, the bankrupt had a mark of infamy set upon him, that he could never wipe off. Drunkenness, profane swearing, and all kinds of debauchery, were justly deemed infamous; never were better laws made against vice, or more vigorously executed.

The times which followed the Restoration were the reverse of all this; the laws against vice were declared null; the magistrates were changed; debauchery and wickedness set in, and men set no bounds to their licentiousness. The king was at the head of all this. The more obscene the plays at the theatre, the better he liked them, and women actresses were now introduced for the first time. Nothing was to be seen at court but feasting, hard drinking, revelling, and amorous intrigues. The people imitated the court, and the clergy, who had been sequestered for scandal, having taken possession of their livings, threw off all the restraints of their order.

This year nearly all who had taken part in the execution of the late king were put to death in a most barbarous manner, the king witnessing the revolting scene at a short distance.

Also this year Ann Hyde, daughter of Chancellor Hyde, married the Duke of York. Amid these disgraceful transactions, parliament proceeded to pass into a bill the king's "healing declaration" regarding religion. The Presbyterians were in high spirits, but they were soon made to feel their own folly in bringing back the Episcopalian Church. From this time, says Bishop Kennett, the Presbyterians began to prepare for the cry of persecution, and not without reason. Spies were sent into all the congregations of Presbyterians throughout England, to report if any minister preached against the degeneracy of the times, and many eminent and loyal Presbyterians were sent to prison. The Roman Catholics were openly countenanced, and their priests dispersed popish books about the court and city. Some Baptists, to the number of four hundred, were committed to Newgate, and many to other prisons. John Bunyan was apprehended at a meeting, and committed to prison. He was then indicted for "devilishly and perniciously abstaining from coming to church to hear

divine service, and as a common upholder of several unlawful meetings and conventicles, to the distraction of the good subjects of this kingdom, contrary to the laws of our sovereign lord the king." He was kept in prison twelve and a half years. Above sixty dissenters were imprisoned at the same time.

The ruin of the Presbyterians was now determined upon, only some pretexts were wanting to cover the design, such as should not reflect on His Majesty's declaration from Breda, which promised that no person should be molested purely for religion. They were insulted in the streets, and when singing in their homes were interrupted by blowing of horns, and throwing stones at the windows.

1661 began with new scenes of pleasure, occasioned by the king's marriage with the Infanta of Portugal. The parliament met in November, and the tendency of the king's speech was to make way for breaking through the Breda declaration. The government could not with decency attack the Presbyterians purely on account of their religion; they were, therefore, to be charged with raising disturbances in the state; nevertheless, on this base and dishonourable suggestion, the first penal law was passed against the Nonconformists; it was called the Corporation Act. It provided "that no person could be legally elected to any office relating to the government of any city or corporation, unless within twelve months before he had received the sacrament according to the rites of the Church of England; unless he subscribed the declarations abjuring the solemn league and covenant, and the lawfulness of taking up arms, upon any pretence whatever, against the king; and shall take the oaths of allegiance and supremacy at the time that he takes the oath of office." Thus Nonconformists were turned out of all the magisterial offices, and, by the oath imposed, robbed of their rights as subjects.

We now come to the celebrated conference that was held at the Savoy Palace, for the purpose of making the liturgy more acceptable to dissentients. Baxter proposed a new liturgy; long disputes followed, the conference broke up without doing anything, and it was left to the convocation to make some alterations. Dr. Tenison, afterwards Archbishop of Canterbury, says "they made about six hundred small alterations or additions," and Bishop Burnet confessed that no alterations were made in favour of the Presbyterians, for it was resolved to gratify them in nothing. These alterations affected the Scots very much, and some were tried and executed for preaching against the change of church government.

Towards the end of this year, the court and bishops, not content with their triumphs over the living Presbyterians, dug up the bodies of those who had been buried in Westminster Abbey, lest their dust should mix with that of the Royalists. They had previously taken up the body of Cromwell and others, and now they disinterred, among other celebrities, the mother and sister of Oliver Cromwell. These bodies were all thrown into a pit dug for them in St. Margaret's churchyard.

The court was now so extravagant, that, to procure ready money, it was resolved to sell the town of Dunkirk to the French for £500,000, and to reconcile the nation to the sale, the king promised to lay up the money in the Tower, but he soon broke his word, and squandered it among the creatures of his mistress, Barbara Villiers.

We now come to a series of cruel acts of parliament. The first which occupied the government this spring (1662) was the passing of the Act of Uniformity, which provided "That every parson, vicar, and other minister whatsoever who now hath and enjoyeth any ecclesiastical benefice or promotion within this realm of England, or places aforesaid, shall, in the church, chapel, or place of public worship belonging to his said benefice or promotion,

upon some Lord's day before the Feast of St. Bartholomew (August 24th), which shall be in the year of our Lord God one thousand six hundred and sixty-two, openly, publicly, and solemnly read the morning and evening prayer appointed to be read by and according to the same Book of Common Prayer, at the times thereby appointed, and after such reading thereof shall openly and publicly, before the congregation there assembled, declare unfeigned assent and consent to the use of all things in the said book contained and prescribed in these words and no other: I, A. B., do hereby declare my unfeigned assent and consent to all and everything contained and prescribed in and by the book intituled 'The Book of Common Prayer,' and administration of the sacraments, and other rites and ceremonies of the church, according to the use of the Church of England; together with the Psalter, or Psalms of David, pointed as they are to be sung or said in churches, and the form or manner of making, ordaining, and consecrating of bishops, priests, and deacons." Further, it was enacted that no person should be permitted to preach or lecture in any part of England without being first licensed by the archbishop of the province, after having, in his presence, assented to the thirty-nine articles.

It is right that the authors and promoters of this memorable act, which broke the peace of the church and established separation, should be recorded. Among the names we find mentioned, are the Earl of Clarendon, Dr. Sheldon, Bishop of London, Bishop Morley, and others.

The Presbyterian ministers had only three months to consider what to do for themselves and their families, as the act was to come in force on the 24th of August. Some quitted the church previously, among whom was Baxter.

At length the fatal St. Bartholomew's day came, when about two thousand incumbents left the church rather than comply with the terms of the Act of Uniformity. Bishop Burnet says it raised a grievous cry all over the nation, and Locke calls the divines "worthy, learned, and pious, who did not throw themselves out of service, but were forcibly ejected." During the reformation in Queen Elizabeth's time, not more than two hundred were deprived of their livings, and they were treated with mildness, and had some allowance out of their livings, whereas these were cast out without any means of support, and treated with great severity.

Their places in the ministry were filled by many debauched and illiterate men. Sad was the state of the ejected ministers; though they were as frugal as possible, they could scarcely live; some existed on little more than brown bread and water, and many had but £8 or £10 a year to maintain a family upon, so that a piece of meat was rarely seen on their tables; some had to follow the plough, others to cut tobacco, for a livelihood.

The parliament increased the severities of the Nonconformists by the passing of the Conventicle Act, which provided that all persons above sixteen years of age present at any meeting for religious worship not in accordance with the usage of the Church of England, where five persons besides the family should be assembled, should for the first offence be fined £5, or be imprisoned three months; for the second, £10, or six months; and for the third, £100, or transportation for seven years.

Before the passing of the Conventicle Act, the laity were courageous, and exhorted their ministers to preach till they went to prison; but when it came home to themselves, and they had been once in jail, they began to be more cautious. So great was the severity of the times, that many were afraid to pray in their homes, or to ask a blessing at their meals, if *five strangers* were at table.

The Quakers gloried in their sufferings, and were so resolute as to assemble openly at the Bull and Mouth, near Aldersgate, whence the soldiers and other officials dragged them to prison till Newgate was filled.

During the plague some of the nonconforming ministers filled the vacant pulpits in London, and as they were said to have employed the opportunity to disseminate sedition, there was passed, on October 31st, 1665, The Five Mile Act. This act forbade nonconforming ministers coming within five miles of any town sending members to parliament, or of any village in which they had ministered, under a penalty of £40, and six months' imprisonment in addition, if they refused to take the oath of non-resistance. The act also forbade their keeping a school. This act seemed the climax of intolerance. To deprive men of the means of subsistence implies more deliberate cruelty, though it does not excite so much horror, as fire and fagot. To show with what rigour the act was pressed, Mr. Philip Henry's house, at Broad Oak, on measurement was found to be just five miles and three score yards from Worthenbury parish; but the odd yards did not prevent his having to leave his family for some time. Birmingham being exempt from the operation of the act, became a refuge for many of the ejected ministers.

The profligacy of the nation had now reached such a pitch that we cannot wonder that the people looked upon the great fire which occurred this year (1666) as a judgment upon the nation. Among the Nonconformists who died this year were the Rev. Mr. Edward Calamy, B.D., the ejected minister of Aldermanbury, born in London, 1600. He was one of the Westminster Assembly, and was persecuted and imprisoned in Newgate. The sight of the city of London after the fire so affected him, being out of health at the time, that he never came out of his chamber again, but died within a month.

This year was memorable for the fall of Chancellor Hyde, the great persecutor of the Nonconformists.

The Dissenters were now increasing very fast. Though the persecutions continued fiercely, the Nonconformists ventured to assemble in private; informers were now become a terror to them, and the reproach of a civilised nation. A second Conventicle Act was passed (1670), which reduced the penalty on hearers, but inflicted a fine on preachers, and those who lent their houses for such purposes.

1674.—The great *John Milton* died. At the Restoration his books were burnt, and he narrowly escaped imprisonment himself.

1680.—Died the famous Mr. Thomas Gouge, son of Dr. Gouge, of Blackfriars, and the ejected minister of St. Sepulchre's. He was a man of great piety and charity, and had printed eight thousand Bibles in the Welsh language, and annually visited Wales, inspecting the schools and instructing the people. He sustained great loss by the fire in London.

1685.—Charles II. died.

King James began his reign with a frank and open profession of his religion. The first Sunday after his accession, he went publicly to mass, and obliged Father Huddleston, who attended his brother in his last hours, to declare to the world that he died a Roman Catholic.

His Majesty acted the part of an absolute sovereign from the first, and the penal laws were put in execution against dissenters from the Church of England. This revived the persecution, which had relaxed a little upon the late king's death. The meeting houses of Protestant dissenters were shut up, the old trade of informing revived and flourished; ministers were dragged from their pulpits, their houses ransacked from top to bottom, even the rooms of the sick were invaded. Ministers could neither travel on the road nor appear in public but in disguise.

One of the first who got into trouble was the Rev. Mr. Baxter, who was committed to the King's Bench prison for some passages in his paraphrase on the New Testament reflecting on the order of diocesan Bishops. The wicked Judge Jeffries tried him, and called him a "snivelling, canting, Presbyterian." Baxter was fined five hundred marks, and sentenced to lie in prison till he paid it, and to be bound over to be of good behaviour for seven years.

The dissenters continued to assemble for worship, but in the most private manner. If their houses joined, they had windows or holes in the walls, so that the preacher's voice might be heard in two or three houses at once. They had also private passages, and trap doors for the escape of the ministers. Notwithstanding all these precautions, spies crept in, and great sums of money were raised by the fines levied.

The eyes of the clergy were now opened to the increase of popery, and their writing against the Romish doctrines broke all understanding between the king and the Church of England.

His Majesty now resolved to introduce a universal toleration, in despite of the church, and at their expense; he reproached the clergy for their violent persecution of the dissenters. It being thought impracticable to obtain a legal toleration in the present state of the nation, His Majesty determined to attempt it by the dispensing power, by which the laws of England were given up into the hands of the king.

His Majesty now began to pacify the Nonconformists. A dispensation, or license* office, was set up, where all who applied might have an indulgence, paying only fifty shillings for themselves and their families. According to Calamy, King James, previously to his adopting these conciliating measures with the dissenters, such was his art and duplicity, had tried all the methods he could think of to win over the church to his designs, and twice offered, it is said, to make a sacrifice of all the dissenters in the kingdom to them if they would have complied with him; but failing in this attempt, he faced about to the Nonconformists.

We must now see how the Protestants were getting on in France. Henry IV., after abjuring the Protestant faith, issued the celebrated Edict of Nantes (1598) as the Charter of Rights of the Protestants of France. From 1628 they lived peaceably and obediently to the Government, and were distinguished for the purity of their morals, and their active industry; but King Louis hated them, because they dared to hold opinions different to his own. The final blow came. The King revoked the Edict (1685), and sent his dragoons among the people, with license to commit all kinds of excesses in case they did not conform. A hundred thousand families† escaped from France, and transferred their industry to Germany, England, and Holland.

The affairs of the nation were now drawing to a crisis; His Majesty's chief dependence was the army, which he was casting in a popish mould, and his daughter, the Princess Mary, the next heir to the throne, he tried to convert to Rome.

The King now published a second declaration for liberty of conscience, and it is about this time that the *first regular Society* of Dissenters in Birmingham began to be formed, under Mr. William Turton.‡

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* From Local Notes and Queries, signed "B.," we learn that the names of the houses in Birmingham licensed for preaching in were those of Samuel Willis, John Wall, Joseph Robinson, Samuel Taylor, Samuel Dooley, John Hunt, William Fincher, Richard Yarnold, Thomas Gibson, William Yarrington, William Weeley, John Pemberton, and Richard Careless.

† Mr. Gaston Martineau was one of the refugees. He settled at Norwich, and became the ancestor of a numerous family, among whom may be mentioned the celebrated Miss Harriet Martineau, and the Rev. James Martineau, D.D., LL.D., also the Martineau family of Edgbaston. Relations of this family lie in the Old Meeting graveyard.

‡ The following curious letter contains the names of the three ministers mentioned on the brass in the Old Meeting House, Birmingham:— "Birmingham, 6 Nov. 1684.

"As to the nonconformists, there is only five now resident in B'ham—Mr. Brian, Mr. Evans, Mr. Fincher, Mr. Baldwin, and Mr. Spilsbury. We had some others, & one Dr. Long, but he's run away. We have others which come to or towne often, as one Sweetman, that lives 2 miles off, at Moseley, and one Turton, a very dangerous nonconformist, and it is said will suddanely be Resident in Birmingham. As for Mr. Osland, I am informed that he comes often in these parts. I know not the man; I am told he lives in Wor'shire, hard by Bewdley.

"I rest yor Dutifull & affectionate son, GEORGE DODD."

Eighteen bishops and the chief of the clergy refused to publish the declaration, as it was founded on that dispensing power that appeared to them illegal, as it had done to the Parliament in 1672. The king was very angry with the bishops, and ordered them to be sent to the Tower. During their imprisonment, ten nonconformist ministers visited them, which much displeased the king, who sent for four of them, and reprimanded them. Their answer was, "That they could not but adhere to the bishops as men constant and firm to the Protestant faith." The bishops were tried on the 29th June in Westminster Hall, and after a trial of ten hours were acquitted, to the great joy of the people.

We have now seen how the church party and Nonconformists acted together against the king. The low church party meant honestly, but there was another party in the church, afterwards known by the name of Non-Jurors and Jacobites, who, when the Prince of Orange had rescued them, would have sent him back again; they became persecutors as of old.

The nation had been some time looking to the Prince of Orange to deliver them from their Romish and arbitrary king. Prince William landed at Torbay, November 5th, 1688, without meeting the king's fleet, which was sent to intercept him. He was so well received that the king lost heart, and retired to Salisbury, with a small portion of his army, and finally to France. The wicked Judge Jeffries, about this time, was sent to the Tower, but died before his trial.

Thus ended the short and unhappy reign of James II., and the male line of the House of Stuart, a race of princes which has been the scourge of the nation, as they were opposed to all liberty, constitutional and religious.

We now come to the reign of William and Mary, and the passing of the Act of Toleration, which led to the building of the majority of our oldest chapels in the kingdom. It was at first proposed in the House to be only a temporary Act, but this was rejected. It is entitled "An Act for exempting their Majesties' Protestant subjects, dissenting from the Church of England, from the penalties of certain laws therein-mentioned." It received the royal assent on Friday, May 24th, 1689; but the Corporation and Test Acts were not inserted in this Act. Those who *denied* the doctrine of the *Trinity* were also excepted.

We have now brought the history of the Puritans, or Nonconformists, down to the time of the building of our first chapel in Birmingham—the history of which will form the subject of another chapter. We cannot do better than close this history with a record of the names of those Puritans whom Calamy has mentioned in connection with Birmingham, and to whom the present race of Dissenters in this town may justly look as the Fathers of Nonconformity. The first name we may mention is—

"*Mr. Samuel Wills*, a Puritan, and rector of St. Martin's for nearly twenty years, during the most eventful period of the seventeenth century. By his zeal and energy Mr. Wills contributed greatly to confirm the people of Birmingham in their love of truth and freedom, and his ejection from his living, which took place shortly before the passing of the Act of Uniformity, was the beginning of a series of persecutions, under which both the preachers and hearers of nonconforming doctrines in Birmingham suffered long and deeply. Mr. Wills preached for some time to a congregation at Coventry, from which persecution banished him. He died May 14th, 1684, aged 73."

Thomas Bladon, vicar of Alrewas, Staffordshire. "He lived many years in Birmingham, and preached at many places thereabouts."

Thomas Wilsby, rector of Womborn, Staffordshire. "He lived either at or near Birmingham, and had some trouble for preaching in those parts, especially from Sir Richard Holt," who resided at Aston Hall, near Birmingham.

Samuel Hildersham, B.D., Fellow of Emanuel College, Cambridge, was the only son of Mr. Arthur Hildersham, of Ashby, a divine of great worth. He was one of the Westminster Assembly of Divines. After his ejection he lived at Erdington, in the parish of Birmingham-Aston, where he died 1674, aged 80. "He was a grave, peaceable, pious, learned divine," says Baxter. His friend Philip Henry adds, "Loving and charitable, an excellent preacher, an eminent expositor, and very much of a gentleman." He married the daughter of Sir Henry Goodyear, who was the patron of Michael Drayton. He ordered, by his will, this inscription upon his gravestone:—"Samuel Hildersham, B.D., rector of West Felton, in the county of Salop, 34 years, *till* August 24th, 1662."

Samuel Bryan, vicar of Allesley, Warwickshire, Fellow of Peter House, Cambridge. He was educated by his father, Dr. Bryan, who was ejected from Coventry." "He fixed at Birmingham. He was taken up for preaching the gospel, and hurried to gaol, where he remained six months with great patience and cheerfulness, not sparing to commit the same fault again as soon as his great Master gave him the opportunity."

Thomas Baldwin, Junior, vicar of Clent, Staffordshire (one of the names recorded on the brass in the Old Meeting House, Birmingham). "Some time after his ejectment he exercised his ministry among the dissenters at Birmingham, where he died. His name was long precious at both places."

William Fincher, ejected from Wednesbury, Staffordshire (another of the names recorded on the brass in the Old Meeting House). "He was an heavenly, good man, and of a most sweet temper. He was also a solid, close, awakening preacher. He died at Birmingham."

William Brookes, from Hintes, Staffordshire. "He removed to Birmingham, from which he went to preach at certain places where help was wanted." He died about 1670.

—— *Bell*, vicar of Polesworth, Warwickshire. "After his ejection he spent his time in profitable conversation with Mr. S. Hildersham, who, with others, found a refuge at Erdington, near Birmingham."

Josiah Bassett. "A son of his, of the same name, was a nonconforming minister at Birmingham." He lived and died at Birmingham, but was minister at Cradley from 1705 to 1735. He probably rendered occasional assistance to the congregations at Birmingham.

George Long, M.D., Fellow of Trinity College, Cambridge, ejected from Newcastle-under-Lyme. After his ejection he went to Leyden, and studied physic, but after his return, "his conscience put him upon preaching as his chief work." Having settled at Newcastle again, he was indicted for living in a corporate town, "and forced to remove when he had seven children, knowing not whither to go. Attempting to settle at Birmingham he was persecuted there also. He fled to Ireland. At the Revolution he returned to Newcastle, and renewed his labours, and died at Bristol 1712, aged 84."

Samuel Fisher, M.A., rector of Thornton-in-the-Moor, Cheshire. "He was an ancient divine, an able preacher, and of a godly life. He lived many years at Birmingham, and died there." It appears that in 1673 the Presbyterians had a licensed place of worship in Birmingham, and that Mr. Samuel Fisher preached to them. He printed a sermon "On honouring the king," dated "From my study at Birmingham, March 10th, 1673."

William Turton, M.A., the first minister of the Old Meeting House (and another of the names recorded on the brass), of whom more hereafter.

Such were the men who carried on and confirmed the good work which probably had commenced prior to the civil wars.

PLAN OF LAND & STREETS,

when the chapel was erected

1689.

THE FIRST CHAPEL.

OLD MEETING HOUSE.

The first Nonconformist Chapel. Built in Birmingham 1689, Destroyed in the riots 1791.

WE have now arrived at an important era in the history of Nonconformity in Birmingham, viz., the building of our first chapel.

It will be seen in the history of the Puritans, that previous to the indulgence of James II. there were houses in Birmingham licensed for public worship, and a feeling of comparative safety from persecution had sprung up, which led to the purchase of land upon which to build a place of worship.

Before entering on the history of the first chapel, it may be well to describe its locality in the town. It will be seen from the annexed plan that the names of streets were different from what they are now, more particularly the street in which the present chapel is built, it having been known by three different names.

In 1687 the outskirts of Birmingham had reached some distance up Pinfold Street, formerly called Dudwall Lane (the main high road from the manor house of Birmingham to Dudley), and its lower part, afterwards called Dudley Street, and the small bye-street first called Phillip Street (probably from Robert Phillips, of Newton Regis, who owned land in the street), afterwards called New Row, and finally Old Meeting Street, was formed into a croft of land belonging to Joseph Carless, when it was cut up into building lots, and a right of way given out of New Street, through a place called Ashford's "floredrove," into Ashford's croft. Another means of access to the land was by a passage crossing the top of Lea's Lane into the market place. The founders of the Meeting House were mainly resident in Edgbaston Street, Moor Street, Park Street, and Digbeth, and access from New Street was therefore of small importance.

The Presbyterians in Birmingham were a strong and important body, as we shall see by the names of the founders, and it is an indication of their spirit that they should, with so little delay, have selected and made arrangements (October 11th, 1687) with Robert Bridgens, carpenter, for the purchase of a piece of land, which formed a part of Carless' croft, on which to erect a chapel, and form a society on a lasting basis, for the public exercise of their mode of worship.

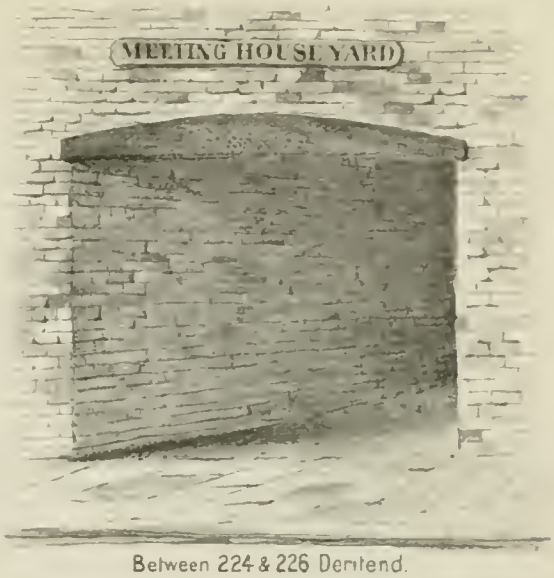
The land, as will be seen on the plan, was bounded on the north by land belonging to J. Robinson, on the south by that belonging to H. J. Davis, and on the west by that belonging to Abraham Wharton. There must have been a small graveyard attached to the chapel from the first, as one of the founders was buried there in 1696.

The chapel, finished in 1689, was a very plain-looking building, with gables, as will be seen from the engraving, nor was it sufficiently commodious, as we find soon after that

LOWER MEETING HOUSE.
as it appeared when converted into a workshop

the Nonconformists had so increased in numbers that one building was insufficient to hold them, and another chapel was erected, called the Lower Meeting House, in Deritend, which must have been frequently exposed to inundations from the river Rea. The Lower Meeting was a similar building to the Old or Higher Meeting (as it was called from its being on higher ground), having three gables. It sustained considerable injury in the Sacheverell riots. From a letter, dated Birmingham, July 20th, 1715, we learn that it was the private property of a Mr. Russen. The early meeting houses were often the property of private individuals. The proprietor, to save the walls, promised the mob that the chapel should be used as a dwelling-house, which promise was not kept, for the chapel was repaired, and the Society continued to worship in it till their removal into Moor Street [New Meeting] in 1732.

The Lower Meeting House eventually became a workshop, and has been taken down some years; the only indication of its former existence is the gateway which led to it, over which is placed Meeting House Yard.*



The first minister of the Lower Meeting House was Mr. Sillitoe, who married a daughter of the Rev. William Fincher, one of the ejected ministers, whose name is recorded on the brass in the Old Meeting House. He died early in life, probably about 1704. Mrs. Sillitoe died in 1732.

The religious opinions of the first founders of the Old Meeting House were no doubt Trinitarian; but having their minds free and unfettered from creeds, they became soon afterwards Arians, and finally Unitarians. In its historical position, the Old Meeting, past and present, may be considered the parent church of *Nonconformity*, as St. Martin's, in Birmingham, is the mother church of *Conformity*.

The first chapel was built by eleven proprietors or shareholders, whose names are here recorded. The shares were £20 each: £220, the total value of the shares, was the whole cost of land and building.

LIST OF SHAREHOLDERS.

George Jackson.	Joseph Haddock.	Isaac Welsh.
Robert Mansell.	Joseph Robinson.	John Baker.
James Grier.	‡William Guest.	George Bayliss.
†Stephen Newton.	Nicholas Bakewell.	

Jackson.—George Jackson was a prosperous linendraper, occupying a quaint old shop, of which he held a lease, in the centre of the Bull Ring, in a street or passage leading from Mercer Street (now Spiceal Street) to Corncheaping, taken down early in the present century. Members of the Jackson family had lived near this spot for one hundred and fifty years. George Jackson was appointed a trustee of Lench's Charity in 1668: also a trustee of Kylcuppe's Gift; he founded a charity known as George Jackson's Charity. He died in 1696, and was buried in the graveyard. The object of his Charity was—

"'The setting and putting forth Apprentices yearly, two or more of the male children of such of the poorest sort of the housekeepers and inhabitants living within the Towne parish and Lordship of Birmingham . . . . as doe not receive collecion of or from the said Towne or parish.' The trustees to his will were Richard Scott the elder, of Birmingham, linendraper; Ambrose Foxall, cutler; William Guest, maltster; William Collins, mercer; John Rogers, mercer; George Wills, sadler; John Baker, tallowe chandler; John Foxall, ironmonger; Thomas Warren, sadler; James Lewis, boddys maker; John Gisborne, mercer; Richard Scott the younger, linendraper; and Ambrose Foxall, ironmonger. The premises thus devised were originally of the value of £10 2s. per annum, at which they remained until the year 1718, when the property became very dilapidated. From an item in the account of this period of 12s. 2d. 'paid labourers for drink,' it would appear that the repairs done to them were somewhat extensive, and that the labourers were numerous."‖

* Since the above was written the gateway has been taken down for street improvements.
† Newton Street has been named after him.
‡ Owner of part of the Cherry Orchard, Cherry Street, Birmingham.
‖ Old and New Birmingham, pp. 77, 78.

Robinson.—Joseph Robinson held the office of constable in 1690, but his family appears to have removed shortly after to London.

Mansell.—Robert Mansell does not appear to have belonged to an old Birmingham family, although the name was honourably associated with the town for many years afterwards. His share in the meeting house remained in the family for sixty-four years, and in 1751 and 1755 Benjamin Mansell held the office of low bailiff, and William Mansell that of constable in 1769.

Guest.—William Guest, a maltster, constable in 1681, a trustee of Lench's Charity in 1696, and of George Jackson's Charity in 1696. The family has held a respectable position in the town from the fourteenth century, and were among the tenants of the Free School at its foundation. His son, Moses Guest, sold his share in 1734.

Grier.—James Grier, constable in 1697. He, with his sons James and Jonathan, were for many years among the leading supporters of the Meeting House, and the latter for more than fifty years a trustee of Lench's Charity.

Bakewell.—Nicholas Bakewell, made constable in 1701, sold his share in 1706 to the Rev. D. Greenwood.

Newton.—Stephen Newton, maltster, constable 1711, 1715, and 1716, was one of the jury at the Court Leet of October, 1722, when the attempt was made to wrest the office of low bailiff from the dissenters. He bought up Robinson's share, and sold both to Samuel Harvey in 1718.

Welch.—Isaac Welsh, a trustee in 1721.

Haddock.—Joseph Haddock was constable 1696; the share passed to his son, William Haddock, a chandler, who held a very good position in the town, and was a trustee of Lench's Charity.

Baker.—John Baker, chandler, in Corn Cheaping, a trustee of Lench's Charity, 1691, also of Jackson's Charity for many years, constable in 1698, afterwards low bailiff, and on the jury at the Court Leet, 1722. His family was long connected with the Meeting House.

Bayliss.—George Bayliss died during the erection of the building, and his widow was paid for the share.

NEW PROPRIETORS.

Russell.—William Russell served as constable in 1712, and afterwards held other public offices. The Russell family had long been honourably distinguished in the town, and still retains its high position. William Russell, with John Gisborne, presented shares to the congregation in 1734.

Kettle.—William Kettle, constable in 1699, afterwards low bailiff. The connection of the Kettle family with the Birmingham steel manufacture (Steelhouse Lane) is well known. The late Mrs. Kentish, wife of the Rev. John Kentish, minister of the New Meeting House, Birmingham, was a descendant of this family.

Harvey.—Samuel Harvey. This name, in its connection with the trade of sword-cutler in Birmingham and Deritend, has lasted for centuries, all of the family passing through the usual manorial offices. The Harveys were continually trustees of the Meeting House, and seatholders till 1791.

ALLEN.—Philip Allen apparently sold his share. He was probably the father of Thomas Allen, who left and joined the Carrs Lane congregation.

GISBORNE.—John Gisborne, a mercer and dyer, constable in 1718, a trustee of Lench's Charity, 1691, and also of G. Jackson's Charity. Several members of the family served as public officers. J. Gisborne purchased Jackson's interest from his widow, and shared with W. Russell the foundation of the Old Meeting Trust by the gift of such share. He resided in Edgbaston Street.

LUCKCOCK.—In 1524 a John Locock was master of the Guild of Holy Cross, and the name is often met with during the last two centuries in connection with Birmingham. A Joseph Luckcock was a seatholder in 1791.

HOOKE.—Christopher Hooke, 1674 and 1675, long in practice as a leading attorney in Birmingham, and holding a very responsible position in the town. He conducted the proceedings against the Lords Steward's party in 1722, and was generally employed by the leading Presbyterians. He was a good lawyer, and his work was always distinguished for completeness and boldness. Christopher Hooke lived in Moor Street, where the New Meeting stands.

ADDIS and FINCHER were connected with the Turtons, Addyes, and Scotts. These names are well known, but not being founders, description is unnecessary.

The following is a copy of the certificate which enabled the building to be used as a place of worship:—

"16 July, 1689.—At General Quarter Sessions for county of Warwick, It was certified into the Court by William Fincher, Thomas Baldwin, & William Turton, in this county, gentlemen, that the publique meeting house erected and built in Phillipp Street, in Birmingham aforesaid, in the said county, is intended to be used as a meeting place for a congregation of Dissenting protestants, which is recorded by the court."

The first event of importance in connection with the history of the chapel was its partial destruction by rioters in 1715.

Ever since the Revolution, party feeling had run high; on Queen Anne's accession matters became worse, and her reign was noted for the strife of parties. As it was well known that the Queen was on the Jacobite* or High Church side, the enemies of the Whigs took courage, and churchmen entered the lists against them.

Dr. Sacheverell, rector of St. Saviour's, Southwark, who had been described as "a clergyman of narrow intellects and over-heated imagination," was raised into temporary importance by party spirit. In a sermon which he preached at St. Paul's (November 5th, 1709), he took occasion to defend the doctrine of non-resistance, and to inveigh against the Toleration Act and Dissenters; he also spoke of the Revolution as an unrighteous change, and declared the Church of England in danger. The sermon was printed, and although exception was taken to it, 40,000 copies were sold. The House of Commons voted it and the previous sermon scandalous and seditious; the doctor was impeached by the House for high crimes and misdemeanours, and was tried at Westminster Hall, February 27th, 1709. The trial lasted three weeks, the hall being crowded each day, the queen herself being present.

It was a period of intense excitement, and soon the cry was raised, "Down with the Dissenters! High Church for ever!" The mob began their attack upon the chapel of Mr. Burgess, a dissenting minister, in Lincoln's-Inn-Fields; they afterwards ransacked five other chapels in London. So long as the rioters were only burning and ruining dissenting chapels, the court remained passive; but when the news came of the destruction of the Episcopal

* Those who favoured the Pretender James Stuart were called Jacobites, from Jacobus, the Latin name for James.

chapel of St. John's (the mob mistaking it for a dissenting chapel, it being without a steeple), and the threatened destruction of the Bank of England, the queen became alarmed.

Dr. Sacheverell was found guilty, and sentence was given that he should not preach for three years, and that his two sermons should be burnt by the common hangman in front of the Royal Exchange. The same month that his suspension terminated he was appointed by the queen to the valuable rectory of St. Andrew's, Holborn.

The year of his trial the doctor passed through Birmingham, where he was received with enthusiasm. He proceeded to Sutton-Coldfield,* where he preached in his usual strain, and was attended by a large concourse of people from Birmingham. No very serious inconvenience was felt by the dissenters in the neighbourhood till after the queen's death (August 1st, 1714), when the dissenters, being unanimous for the Hanoverian succession, became the object for persecution by the tory and high church party; many of their chapels were wholly or partially destroyed, and, as we have read, the Higher or Old Meeting and the Lower Meeting were nearly destroyed; also the chapels at West Bromwich, Oldbury, Dudley, Cradley, and Bradley. The following extract from the old letter formerly alluded to will be found interesting:—"On Sabbath day the Women and Boys worked hard at our Meeting House all day, though the Justices were in town; and once the Justices went to it, and somebody gave the mob notice of it, and they all fled—there was not one to be seen. But in a quarter of an hour after they were gone they set to their work again, and have done a great deal of damage to it; but there is a great deal of it standing yet." The partial destruction of the chapel took place on Sunday, July 17th, 1715.

The following extract is from the diary of Mr. Thomas Newnham, some of whose family lie in the burial-ground. It is inserted to show the price of sittings in the chapel at an early period of its history; from its quaintness we hope it will be interesting to our readers:—

Thos. Newnham, removed from Tewkesbury, Mids^r, 1711, to Weatheroak Hill. From Kingswood, Weatheroak, spring of 1735, to Birmingham.

July 23, 1735.—I agreed with ye collector of Mr. Mattock's Meeting for two sittings in a seat wherein one Mr. Josiah Ashford,† Dec^d, sate, & I am to pay 2/- a quarter from midsummer last to Ladyday next; same day I pay^d 1/- to the Collector, which was in arrears when the said Mr. Ashford died, wch he should have paid. Upon the 27th following I began to sit in the seat above mentioned.

Oct. 7th, 1735.—P^d. Mr Silvester one quarters pay I have in the Meeting, due at Michaelmas last, the sum of 2/0.

Dec. 24, 1735.—gave the Clerk of the Meeting House 1/.

Jan. 18, 1736.—gave 3d. to the collection towards candles used this winter in the Meeting House.

April 7, 1736.—(full entry, qrs. Rent), 2/.

July 12, 1736.—P^d. ,, 2/.

Oct. 13, ,, .—,, and delivered up the sitting, 2/.

At Christmas, 1737, I began to sit with Mr. Rogers.

July 26, 1738.—P^d. 2 quarters, 3/.

Aug. 23, ,, .—,, 1 quarter, 1/6.

Jan. 26, 1739.—,, 1 ,, 1/6.

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* Among the monuments in Sutton Coldfield church is one to the memory of George Sacheverell, of New Hall, in the parish of Sutton Coldfield, a relative and patron of the celebrated Jacobite preacher. "The immediate ancestors of Dr. Sacheverell were of Dorsetshire, and, as his great-grandfather wrote his name Cheverell, it is probable that he was descended from the Cheverells of Wiltshire. His father was Presbyterian minister of Wincanton, and many of his family were Puritans. His father died minister of St. Peter's Church, in Marlborough, and Henry was adopted and educated by Mr. Edward Hearst, an apothecary, and he became Fellow of Magdalen College, Oxford. Bishop Burnett aided his widowed mother. He was latterly desirous of being considered one of the Derbyshire Sacheverells, but his relationship is not made out. However, George Sacheverell bequeathed to him a moiety of the Callow estate in 1715, when he left the other moiety, containing the hall and demesne, and the estate of New Hall, to his great nephew, Charles Chadwick, who took the name of Sacheverell."—(History of Sutton Coldfield, 1860).

† Probably of Ashford's Croft.—See plan.

The next event to be noticed in chronological order is the secession from the Old Meeting (1747) of some members who, being Calvinists, felt compelled to separate from the congregation. They formed the Society now meeting at Carrs Lane chapel. It seems to have been a small matter, and not to have influenced the prosperity of the chapel. The following are the names of the leaders of the separatists:—John Humphries, George Davis, John England, Richard Jukes, — Kendal, — Halford, Thomas Allen. George Davis continued to be a trustee of the Old Meeting; he was appointed in 1734, and was a party to the deed of 1743; was again appointed in 1778. None of the proprietors of the chapel appear to have sold any of their shares on their secession.

At this time many of the old members of the Meeting Houses were governors of the Free Grammar School. In 1772 we find from the minute books that sittings in the gallery were called seats in the "loft," and those on the floor "seats below stairs," that the number of subscribers was one hundred and thirty, of sittings upwards of seven hundred, of attendants four hundred or five hundred. That the sittings were four shillings each in the front "loft," side aisle five shillings, middle aisle six shillings, and near the pulpit seven shillings.

1776.—The Trustees purchased from Mr. Michael Lakin "The Bull and Gate House" Charity School and all the premises situate in Old Meeting Street for £510. Charged with an annuity of £8.

1785.—Mr. Coates' salary fixed at £60 per ann.

1785, Sept. 6.—It was resolved to have the seats numbered, and to provide sittings in the gallery for servants of members of the congregation.

1788, May 12.—Resolved that the sum of ten pounds be allowed to the singers.

Such is the scanty information we have, till the memorable riots of 1791; probably valuable information was lost by fire at that time.

Records of the pastors of the congregation, with the duration of their ministry, will be found in the copies of the memorial boards, also in the biographical notices of their lives. The names of the chapel wardens will also be found placed chronologically.

The story of the Church and King riots of 1791 has been often told, and it forms a dark page in our local history. A few of the incidents which led to the riots must, however, be recorded here, as our chapel was one of the many buildings destroyed.

William Hutton, in his narrative of the riots, which will be found in the History of his Life, 1817, says:—"Birmingham, though nearly without a government, had continued in harmony during the forty years of my residence. Religious and political disputes were expiring, when, like a smothered fire, they burst forth with amazing fury. . . . The delightful harmony of this populous place seems to have been disturbed by five occurrences.

"A public library having been instituted upon an extensive plan, some of the members attempted to vote in Dr. Priestley's polemical works, to which the clergy were averse. This produced two parties, and its natural consequence, animosity in both. Whether the gentlemen of the black gown acted with policy is doubtful, for truth never suffers by investigation.

"The next was an attempt to procure a repeal of the *Test Act*, in which the dissenters took an active but a modest part. . . . Controversy was a third cause. Some uncharitable expressions falling from the Episcopal pulpits, involved Dr. Priestley in a dispute with the clergy. When acrimony is used by two sides, the weakest only is blameable. To dispute with the doctor was deemed the road to preferment. He had already made two bishops, and there were still several heads which wanted mitres, and others who cast a more humble eye upon tithes and glebe lands. The doctor, on his part, used some warm expressions,

which his friends wished had been omitted. These were placed in horrid lights; and here again the stronger side ever reserves to itself the privilege of putting what construction it pleases upon the words of the weaker. However, if the peace of society is broken, we cannot but regret it, whatever be the cause.

"The fourth occurrence was an inflammatory hand-bill,* which operated upon the mind like a pestilence upon the body. Wherever it touched it poisoned. Nothing could be more unjust than charging this bill upon the dissenters, and, in consequence, dooming them to destruction. It appears from its very contents that it could not proceed from a *body*. If it *was* fabricated by a dissenter, is it right to punish the whole body with fire and plunder? . . . The fifth was a public dinner at the hotel, to commemorate the anniversary of the French revolution. This, abstractedly considered, was an inoffensive meeting. It only became an error by being ill-timed."

William Hutton further says in his History of Birmingham, 1819:—"These unhappy riots, which began on Thursday, July 14th, 1791, have astonished all Europe, as a shameful attack upon private property, which, in all civilized nations, is held sacred. They were a disgrace to humanity, and a lasting stigma on the place. About eighty-one persons of various denominations having met at the hotel to celebrate the anniversary of the French Revolution, the mob collected and broke the windows. They went afterwards to the New Meeting House (Dr. Priestley's), which they burnt; then to the Old Meeting House, which also they left in ashes. From thence they marched to the doctor's house, about a mile from the town. Here his valuable furniture, with a more valuable library, and what is most to be regretted, his philosophical apparatus and manuscripts, together with the extensive building, ended in flames.

"Friday, July 15, began with the conflagration of the mansion of John Ryland, Esq., at Easy Hill. And while one mob was consuming Bordesley Hall, the elegant and costly mansion of John Taylor, Esq., another was destroying my house, stock-in-trade, books, and furniture.

"Saturday, the 16th, began with burning my other house and furniture at Bennett's Hill, two miles distant. The beautiful residence of George Humphrys, Esq., then fell a prey to rapine. That of William Russell, Esq., of Showell Green, likewise ended in a blaze. Moseley Hall, the property of John Taylor, Esq., next felt the vengeance of the mob. This was occupied by Lady Carhampton, mother to the Duchess of Cumberland. But neither the years of this lady, being blind with age, nor her alliance to the king, could protect it. She was ordered to remove her furniture, and told by the rioters that if she wanted help they would assist her. She was therefore, like Lot, hastened away before the flames arose, but not by angels. They next carried the faggot to the Rev. Mr. Hobson's, and burnt his all; then to Mr. Harwood's, whose house was licensed for public worship; they then plundered that of the Rev. Mr. Coates; and those of Mr. Hawkes and Thomas Russell, Esq.

"Sunday, the 17th, was ushered in with the burning of Kingswood meeting house, the parsonage house, with that of Mr. Cox, licensed for divine service. Returning nearer Birmingham, they plundered Edgbaston Hall, the residence of Dr. Withering; and attacked that of Mr. Male. But hearing in the evening that a troop of light horse was near, they silently mouldered away.

"The damage done by this outrage was more than £60,000, An order was obtained in 1793 to reimburse the sufferers.

* It appeared afterwards that it was fabricated in London, brought to Birmingham, and that a few copies were privately scattered under the table at an inn.—W. H.

"They recovered, in their various trials, which were conducted at the expense of £13,000, the sum of £26,961 2s. 3d. The trustees of the New Meeting House, having lost their license, were not able to sue, but the king was pleased, upon the application of Mr. Russell to Mr. Pitt, to grant a warrant upon the Treasury for £2,000."

THE FOLLOWING IS AN INVENTORY OF PROPERTY BELONGING TO THE CHAPEL DESTROYED AT THE RIOTS.

"In the body of the first chapel at the time of the riots were 70 pews. In the three galleries 50 pews.

Pews, probably separate lettings	160
Books, about	720
Elbow boards, about	60
Drawers	30
Mats for floors	30
Basses	420
Cushions	270

1 large clock, inside meeting, facing pulpit.

1 marble Tombstone, erected to the memory of a deceased minister, in the body of the meeting, against one of the walls.

2 large brass chandeliers, also 3 in galleries.

20 large sconces for single candles.

1 large velvet cushion, in the pulpit.

IN THE VESTRY.

5 of Bishop's Anthems.

3 of Bond's ,,

11 large Books of written Anthems.

1 Book Harrison's tunes.

2 Books of Dr. Ashworth's collection.

1 Book of Broom's ,,

1 large Book, with tunes in 4 parts.

1 of Dr. Croft's Anthems.

5 Small Tune Books.

1 of Dr. Alcock's tune Books.

IN VESTRY AND TABLE PEW.

2 large folio Bibles.

1 Quarto ,,

2 small ,,

3 Watts' Psalms.

2 Vols. Bennett's Oratory.

1 Brown's Hymns.

Green tablecloth, a large deal painted box, with lock and key, and brass castors, full of tunes and anthems.

Pitch Pipe, cost 9/.

6 deep pewter plates.

A Bassoon, cost £4 4s. 0d.

Violoncello, in Mr. Luckcock's pew, £4 4s. 0d.

IN THE PULPIT.

A Green Velvet Cushion, with Tassells

1 Green Moreen Cushion for the seat on the door.

On the door a Brass handle and iron lock.

4 Brass Candlesticks, 1 Boss, 3 or 4 Black Tassells.

THE CLERK'S SEAT.

2 Brass Candlesticks, 1 Cushion, 1 Boss.

VESTRY.

Fender, Fire-irons, & a Bath stove grate.

1 Spade, 1 Mattock, Brooms, Cloth Brush.

Brass Candlesticks, & one looking glass.

2 ladders & Bier, 3 ropes in the Entry.

John Cordon's gravestone destroyed."

POSITION OF PEWS AND NAMES OF SEAT-HOLDERS AT THE TIME OF THE RIOTS IN 1791.

PULPIT.

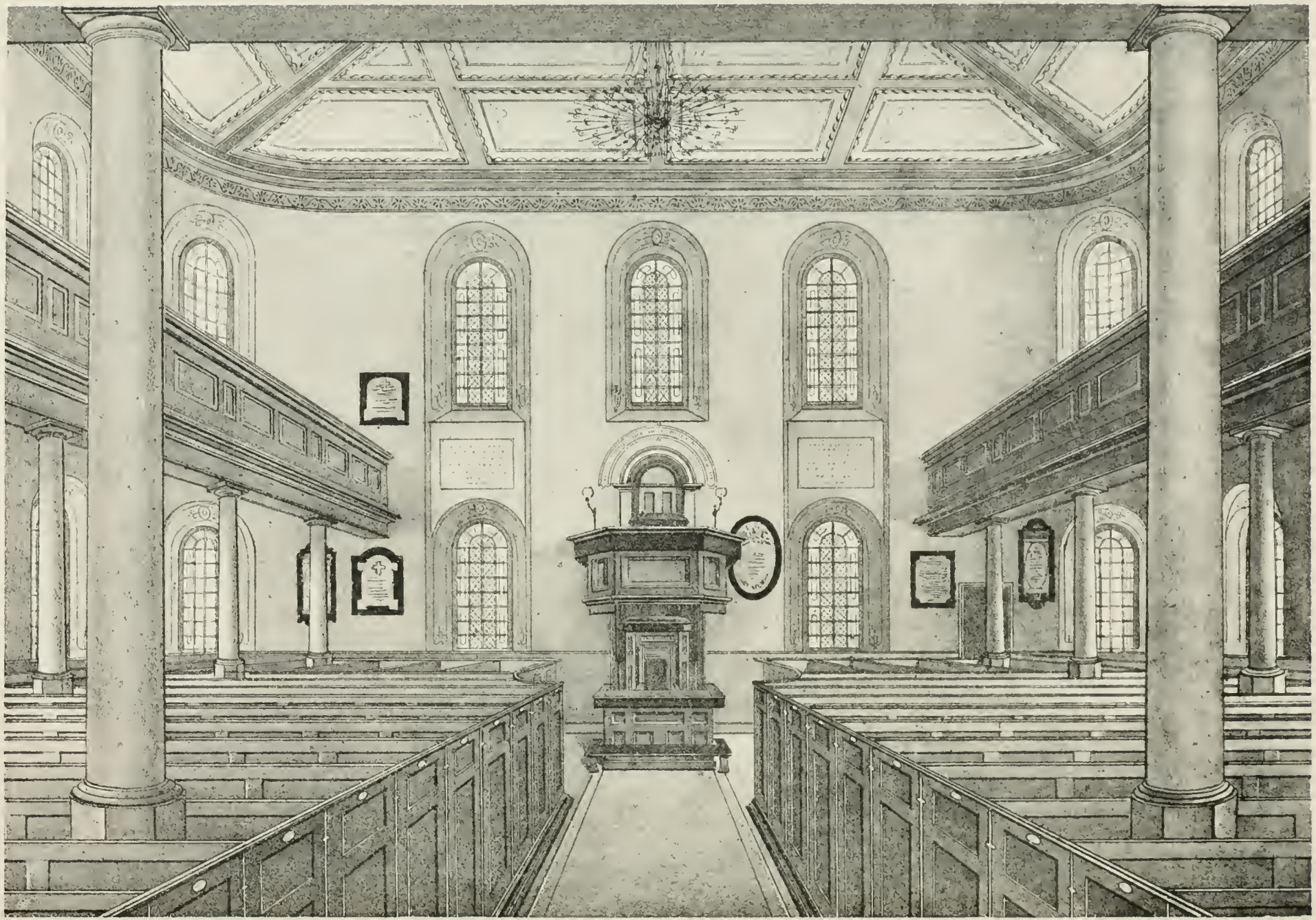
William Hunt,	Mrs. Rickards.	James Jackson,
Edward Webb,	William Humphrys *	George Humphrys,
Robert Morgan,	Benjamin Stokes,	Thomas Lawrence,
Robert Mason,	John Lawrence,	Wilkinson and Mrs. Ray,
T. Pemberton,	T. Lee,	Richard Gibbs,
John Allen,	S. Harvey,	John Burton,
Joseph May,	J. H. Houghton,	Edward Hughes,
Hannah Hipkiss,	John Ridyard,	B. Hewson,
William Wright,	George Timmins,	Joseph Thompson,
Edward Lucas,	Mrs. Martha Wright,	William Mewis,
William Baylis,	Edward Whitfield,	John Brown,
Thomas Russell,	J. Gill and Thomas Beach,	H. Javens,
Thomas Parkes,	H. Buffery,	B. Bannister,
Samuel Harrison,	Peter Gough,	Samuel Chantry,
P. H. Witton,	Sarah Webster,	Rev. Mr. Scholefield,
Roger Mackie,	George Cracknell,	William Richards,
John Miles,	Thomas Briggs,	H. Hunt,
Samuel Rogers,	Sanders and Dingley,	Ann Chantry,
Ann Lewis,	Betsey Bakwell,	Elizabeth Raven,
Mrs. Webster,	Thomas Wakeman,	James Bodin,
Edmond Wright,	William Medley,	Joseph Roper,
Joseph Wright,	William Price,	John Yates,
Thomas Francis,	Roger Jones,	Joseph Luckcock,
Thomas Bolton,	John Joseph Hill,	
William Davis,	Richard Beach,	Thomas Shipley,
J. Bentley,	Samuel Pemberton,	Thomas Horton,
	Mr. Copeland and J. Forbes.	

Mr. Lawrence had the title-deeds of the chapel at the time of the riots; the following were the names of the trustees in 1791 :—

Thomas Lawrence.	James Jackson.	Samuel Harvey.
William Hunt.	Benjamin May.	Robert Morgan.
James Moore.	Joseph Tyndall.	William Humphrys.
Robert Mason.	Samuel Pemberton.	

The chapels being totally destroyed, the two societies agreed to worship together (till their respective chapels should be rebuilt), at a commodious building in Livery Street, which was hence called Union Chapel. Here the four ministers of the two societies officiated alternately. The chapel was opened on the 13th of November, 1791, by Mr. Coates, who preached an excellent sermon upon the occasion from the words, "But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship Him. God is a spirit: and they that worship Him must worship Him in spirit and in truth." (John iv. chap., 23 24 verses). It was filled both parts of the day; not less than one thousand people attending in the morning, and about twelve hundred in the afternoon.

* "Lost at the riots, a curious pocket Bible, bound in smooth black calf, neatly gilt in ye leaves and outside, invaluable to Mrs. Humphrys, as belonging to her father," the Rev. John Alexander, ~~sixth Earl of Stirling,~~ who married Hannah, daughter of the Rev. John Higgs. Her remains were interred in the graveyard of the Old Meeting House.



INTERIOR OF CHAPEL.

We now come to the building of our present chapel, which at the time was described as a very handsome, substantial, brick building; substantial, no doubt, but we could not now call it handsome. It stands on the site of the former one, has three galleries, and the dimensions are fifty-nine feet by fifty-nine; it will accommodate eleven hundred worshippers. It is much to the credit of our ancestors that they should have met together almost before the ashes of the destroyed chapel were cold, and subscribed the very handsome sum they did. Their names and the amount of their subscriptions are very properly recorded on one of the memorial boards.

For the account of the re-building of the chapel we must now turn to the extracts from the minute books:—

"The following resolutions were at the several subsequent meetings of the Trustees & Subscribers to the said Meeting House, determined upon to effect the re-building:—

"Freeth's Coffee House, 19 Aug., 1791.

"A meeting of the Trustees of the Old Meeting having been summoned this day to consider what steps it may be proper to adopt in the present situation of our affairs. Present:—Messrs. W. Hunt, S. Pemberton, J. Jackson, & T. Lawrence.

"Resolved that Mr. Thos. Russell be requested to make enquiry concerning the price of bricks, and likewise that Mr. Copeland be desired to make enquiry after the price of timber, that will be proper for re-building the Meeting House, and it appears desirable that different plans of the building should be procured."

"31 Aug., 1791.—Resolved, that Mr. B. Stokes be desired to wait on Mr. Thomas Francis, and procure the terms he will dispose of his house in Dudley St. to the Trustees. Mr. Lakin, of Hall End, made an offer of some oak timber. Resolved, that Mr. G. Humphrys make enquiry about the price of oak timber from another quarter; also that Mr. Copeland be desired to measure the ground where the meeting is proposed to be built."

It was thought desirable to change the site of the chapel, and a deputation waited upon Dr. Withering to know whether he would let any of his land near Cherry Street. Mr. T. Russell and Mr. Hunt reported that Dr. Withering had said that he should expect one shilling per square yard for a lease of ninety-nine years, and he thought that if a lease of a much longer term was wanted that it was worth more. It was finally resolved to re-build the Meeting House on the old spot.

The present chapel is larger than the old one, as they had to take down houses before commencing to build. In these days of contracts it sounds odd to read of the different members of the building committee having to look after bricks, timber, Riga oak, stone, &c., and then advertise in the public papers for estimates to put them together. Additional strength of the walls was decided upon, in anticipation, no doubt, of its being destroyed again.

"Mr. Copeland went to London to consult Mr. Wyatt about the plan of the roof. Mr. Burton agreed to cover the Meeting with best black Westmoreland slates at 40s. per square, finding every article except laths. The nails to be tin'd and cast iron. Pegs to be boil'd in oil. The lap to be 3 in. at the bottom for one-third of the roof; 2 in. the middle for one-third; 1½ in. at the top for one-third."

The chapel was opened October 4th, 1795. On this day the congregation returned to the spot where they and their fathers had worshipped before. The Rev. R. Scholefield preached in the morning, and the Rev. John Coates in the afternoon.

Until July 17th, 1796, Dr. Watts' hymns were used by the Society; after this it was resolved to use Dr. Kippis' hymns. We must now return again to the minute books.

"17 Jan., 1797.—Resolved that Benjamin Dethick be appointed to succeed Bolus in the office of Beadle and Sexton at a salary of six guineas per year, that the same be considered as a sufficient application for Xmas boxes, which are not to be asked, and that he be allowed after the same rate for his past services . . . ."

18th October, 1799.—At this time the congregation must have possessed an organ, as Miss Tyndal wished to decline the place of organist at Christmas.

"Oct. 27, 1799.—Resolved to give the Rev. Radcliffe Scholefield an annuity of £100 per ann. for life. In 1803 the congregation erected a monument to his memory; £104 9s. 6d. collected to pay for funeral, monument, &c. (amount for Wm. Hollins' bill for monument was £25 5s. 0d.).

"Nov. 28, 1804.—Resolved that the organ be disposed of.

"5 July, 1807.—That William Mackay be appointed Clerk, with the office of Sexton attached to it, at a salary of eight guineas per ann."

In 1812 an application was made by the Carrs Lane congregation for the use of the Old Meeting during the time a gallery was being erected in their chapel, and the following resolution was passed:—

"12 January, 1813.—At a meeting held in the schoolroom at Carrs Lane this day, it was

"*Resolved unanimously*—

"That the Rev. J. A. James and Messrs. Frears and Watson be appointed a deputation to express to the Rev. Mr. Kell—and through him to convey to the members of the Old Meeting Society—the high sense entertained by this church of the obliging accommodation which has been afforded to the Carrs Lane congregation during the period in which they have worshipped at the Old Meeting House.

"March 19, 1815.—Mr. G. Hunt, leader of the choir, resigned. A piece of plate, of the value of £12, was presented to him by the Wardens.

"Dec. 3, 1815.—Mr. James Luckcock resigned the office of Treasurer to the Sunday Schools. Mr. T. Eyre Lee kindly consented to take the office.

"Nov., 1817.—The Rev. John Corrie preached a sermon on the death of the Princess Charlotte, on the day of the funeral. The congregation had the sermon printed.

"1819.—The ladies of the congregation presented to the Rev. Robert Kell and the Rev. Stephen Weaver Browne a gown and cassock. They also gave a handsome Bible for the pulpit.

"1820.—The Brotherly Society lent £400 towards the erection of the Sunday Schools.

"1822.—Old Meeting House lighted by gas.

"1822.—Annuity of £100 to the Rev. Robert Kell granted.

"1824.—The Society presented £100 to the Rev. Hugh Hutton, as a compliment on the event of his marriage.

"1827, April 29.—Resolved that the congregation do petition Parliament for relief from the Corporation and Test Acts.

"1829.—Liturgical services adopted in the evening.

"1835.—Resolved that the Liturgy be discontinued.

"1837, April.—Resolved to petition for the abolition of Church rates.

"1837.—The congregation presented a purse of £110 to the Rev. Hugh Hutton.

"1838.—Mr. John Francis Lee left Birmingham.

"1839.—The Rev. Hugh Hutton presented with a purse of £166 9s.

"1841.—The congregation petitioned Parliament against the law enforcing the payment of Church rates.

"1843.—The congregation resolved to petition Parliament against the educational clauses of the Factories Bill.

"1844.—The congregation, with the New Meeting congregation, petitioned Parliament to promote the success of the Dissenters' Chapels Bill.

"1850.—The congregation subscribed £50 towards University Hall, London.

"1851.—The Rev. Hugh Hutton resigned.

"1852.—The Rev. Charles Clarke became pastor.

"1852.—Resolved to use Martineau's Hymn Book.

"1854.—The congregation resolved to have an organ. It was built by Mr. Halmshaw at a cost of £200. About this time Mr. George Wells Ingram became organist.

"1854.—In March and April, lectures were delivered in the Old Meeting House by the Revs. C. Clarke and S. Bache, in answer to a lecture by the Rev. J. C. Miller, rector of St. Martin's, on "The working man rejecting Unitarianism." 3,000 copies were printed. The chapel was densely crowded at each lecture.

"1855, Oct. 2nd.—The new school and lecture room opened. Dimensions, thirty-four feet square, and eighteen feet high. The whole cost of the building was £727. Mr. H. Smith, architect, and Mr. W. Matthews, builder.

"1856.—Alteration in graveyard; cost £34 10s. 0d.

"1856.—Memorial Boards in Vestry; cost £15 18s. 7d.

"1856.—Mr. H. Hunt and Mr. F. W. Harrold died.

"1856.—Mr. Rose, chapel-keeper, died.

"1856.—Mr. and Mrs. Halliley chosen to fill his place.

"1857.—Heating apparatus; cost £75.

"1857.—A new pulpit given by a member of the congregation.

"1857.—Mrs. Chantry died, after a connection with the congregation of nearly 40 years.

"1859.—Mr. Joseph Timmins gave curtains, cushions, matting, and fittings in the organ gallery, for the choir, at an expense of £9 11s. 1d."

The congregation at this period exhibited signs of great vitality unequalled in its past history. The chapel required substantial repairs, and the sum of £535 was raised in the summer, which was followed by a collection for the General Hospital, amounting to the large sum of £203 18s. 6d.

"1860.—Mr. Jos. Timmins resigned the leadership of the choir, after many years of gratuitous services.

"1860.—Liturgical service again introduced.

"1862.—The congregation celebrated the bi-centenary of the 2,000 clergymen who left the Church of England in one day by raising a memorial fund of £240 3s. 8d., a portion of which was appropriated to the erection of a brass to the memory of the pious founders of the chapel; the other portion of the money was used in paying off congregational debts.

"1862.—Mr. Matthew Kellett left a legacy of £50 to the congregation and schools.

"1863.—Mrs. Harry Hunt, Mrs. Hipkiss, and Mr. John Redfern died.

"1863.—By the kind generosity of a few friends, 500 of the scholars of the Sunday Schools dined together in the schoolrooms on the occasion of the marriage of the Prince of Wales. The congregation, to the number of nearly 200, afterwards dined together in the lecture room.

"1864.—Mr. Ridge and Miss H. Tyndall Wright died, both respected members of the congregation.

"1866.—Mr. Samuel Hunt bequeathed £50 to the Endowment and Auxiliary Fund.

"1866.—Mr. A. Bache, organist, resigned, and Mr. Edward Townley, junr., kindly volunteered to undertake the duties.

"1867.—Mr. James Hunt bequeathed £50 to the Endowment and Auxiliary Fund.

"1870.—The congregation raised the sum of £884 18s. for the purchase of a piece of land of the London and North Western Railway Company, to enlarge the burial ground and to put it in order. The Porch was added to the chapel, and the palisades in Great Queen Street.

"1871.—The Liturgical services discontinued, and a collection of ten services, called 'Prayer and Praise, compiled by the Rev. Charles Clarke, adopted.

"1871.—Purchase by the trustees of a second piece of land adjoining the last, and facing Great Queen Street; amount raised £956 7s. 6d.

"1872, 19th March.—Meeting of the British and Foreign Unitarian Association, in the Town Hall Birmingham, at which the large number of 3,000 Unitarians were present.

"1872, May 3rd.—The congregation presented to the Rev. Charles Clarke, F.L.S., a handsome clock and a purse containing £300.

"1872.—A new gasalier presented to the congregation by Messrs. Webster, Edwards, and H. Payton.

"1873.—Mr. Thomas Pemberton and Mr. Thomas Weston died—the latter gentleman was mayor of Birmingham in 1843.

"1873.—Mr. George Bond (a pupil of Mr. Stimpson) engaged as organist.

"1873.—Miss Lawrence contributed £50 to the Endowment and Auxiliary Fund.

"1873.—Congregational soiree held at the Masonic Hall.

"1874.—Mr. Alderman Holland died, after a connection with the chapel of nearly 50 years. He was mayor of Birmingham in 1868.

"1874.—Congregational soiree again held in the Masonic Hall.

"1875.—Mr. John Webster died.

"1875.—Congregational soiree at the Town Hall.

"1875.—Application by the London and North-Western Railway Company for the purchase, from the trustees, of the graveyard and schools.

"1876.—The congregation petitioned Parliament against the purchase.

"1876.—Mr. W. B. Smith, Mr. W. S. Harding, and Mr. Spilsbury Butler presented trees and shrubs to the congregation for the graveyard.

"1876.—Mrs. Clarke, wife of the Rev. Charles Clarke, died.

"1877, Sept. 5.—The chapel had a narrow escape of being seriously injured by fire, owing to the carelessness of a workman belonging to the gas department of the Corporation. The smoke and flame were fortunately discovered by the chapel-keeper.

"Miss Lawrence died after an honourable connection with the chapel, during a long life; her name formed a link between the present and the past history of the congregation. Mrs. John Francis and Mr. J. W. Downing died.

"1877.—The ladies of the congregation, at the suggestion of Mrs. Pemberton, erected a beautiful tablet (by Peter Hollins) to the memory of Mrs. Clarke.

"1877.—Mr. Councillor Payton gave two handsome lamps for the graveyard."

In October, 1880, the trustees were informed that the railway company were desirous of entering into negotiations with them for the purchase of the property. A meeting was held November 2nd, when the trustees—feeling that any mere opposition to the railway company would be useless, and leave them with heavy expenses to pay—passed a resolution authorising Mr. W. Sextus Harding and Mr. S. B. Whitfield to negotiate with the railway company. This resolution was submitted to a special meeting of the congregation, November 5th, when a resolution was passed approving the action of the trustees.

In 1881 the Old Meeting House property was sold to the London and North Western Railway Company for £30,000.

It was with feelings of the deepest regret that the announcement of the sale of the Old Meeting House to the London and North Western Railway Company was received by many members of our oldest families in Birmingham. We had long thought the chapel too near the railway to be safe. The strong protest against the sale of it in 1876 showed the feeling of the majority of its members.

Not only are all the historical associations in connection with the place about to be swept away, but the removal of the dead is a painful matter, although everything will be done by the proper authorities to alleviate the feelings of the friends of the deceased.

The chapel about to be taken down is, like its predecessor, a protest in this town on behalf of liberty of conscience. Historically the congregation represents the English Presbyterians of two centuries ago. Its pulpit has been filled by a succession of enlightened men, who have taught the simple truths of religion without creeds, and have rendered a valuable service in sustaining the intellectual life of Birmingham.

Our chapel has been a power in the town, and within its walls have worshipped men who have helped to make Birmingham what it is; their endeavour has been, and is, *to leave the world better than they found it.*

REGISTERS.

The Registers were sent to Somerset House; two books of births and baptisms on the 6th of November, 1840, and four books of burials on July 1st, 1858, copies (examined by Mr. W. S. Harding and the Rev. Charles Clarke) being retained.

MINISTERS OF THE OLD MEETING HOUSE.

REV. WILLIAM TURTON, M.A.—"He was the first minister of the society of the Old Meeting House. He was the happy instrument of forming a body of Presbyterian Nonconformists into a regular society, and became their minister in 1686. In 1689 this society was established in a commodious meeting house, erected for their own use. Calamy, in his account of the ejected ministers, says that he was ejected by the Act of Uniformity in 1662 from his living at Rowley Regis, in Staffordshire.

"'When he had, in appearance, brought himself to the very grave by hard study and labour in his public ministerial work, his ejectment gave him some ease, and was a means of his recovering his health and strength. Afterwards, he preached frequently in churches and chapels, as he had opportunity, but chiefly in private houses, and at length became pastor in one of the dissenting congregations at Birmingham, where he died, in the year 1716. He had a son in the ministry among the dissenters at Killingworth.'

"Mr. Turton continued minister of this society from 1686 till his death in 1716. He had previously preached to the dissenters at Oldbury, amongst whom he continued to preach occasionally.

"I have some reason to believe that Mr. Turton had retired from the more active duties of the ministry previously to his death in 1716, and that before that year he was succeeded by Mr. Brodhurst.

"The present Sir Thomas Turton, Bart., of Starborough Castle, in the county of Surrey, is descended collaterally from Mr. Turton."—[Wreford's Presbyterian Nonconformity, page 31.]

The following anecdote is taken from the diary of Mrs. Savage, the eldest daughter of Philip Henry:—

"Old Mr. Turton, who in the year 1688 we had awhile at Nantwich, but who ended his days in Birmingham, when visited by Mr. Blackmore, complained of being left behind by so many of his dear friends in Christ, and added, 'It is because I am not ready.' Mr. Blackmore replied, 'No, sir; you are left here to help to make others ready for heaven.' "—[Williams' Life of Philip Henry, note, page 454.]

REV. DANIEL GREENWOOD.—"He was educated at the academy of Sheriff Hales, near Shiffnall, Salop, during the reign of Charles II., by the Rev. John Woodhouse, who was silenced in Nottinghamshire by the Act of Uniformity, 1662. Mr. Greenwood settled in Birmingham as minister of the Higher Meeting House and of Oldbury conjointly, probably about the year 1700, as assistant to Mr. Turton, and afterwards in conjunction with Mr. Brodhurst. The meeting house at West Bromwich was supplied from 1711 to 1718 principally by him. He resigned his charge about the year 1730, in consequence of some difficulties arising from the uniting the two congregations of the Higher and Lower Meeting Houses."—[Wreford's Presbyterian Nonconformity, page 32.]

REV. EDWARD BRODHURST.—"Mr. Brodhurst was a native of Derbyshire, where he was born 1691; he was educated by Mr. Hill, at the academy which was established successively at Derby, Hartshorn, and Findern, under Mr. Hill, and afterwards Dr. Latham. I have reason to believe he succeeded Mr. Turton, as colleague with Mr. Greenwood, about 1714. When the negociations took place for a union between the two societies, and it was proposed that the ministers of both should officiate in rotation at each chapel, some difficulties arose, and Mr. Brodhurst accepted an invitation to the New Meeting House, but he was prevented

by death from entering on his new engagement; he died July 21, 1730. The bigotry of the rector of St. Philip's Church denied his friends the satisfaction of inscribing an epitaph on his grave in the churchyard, and a mural monument, with an inscription, by Dr. Isaac Watts, was erected on the front of the New Meeting House; this perished in the riots of 1791, and was not restored. A volume of Mr. Brodhurst's sermons was published in 1733, together with a short sketch of his character, from which we learn 'that there were few that excelled him, either in his Christian or ministerial character.'"—[Wreford's Presbyterian Nonconformity, page 32.]

The following was the inscription on the monument erected to the memory of the Rev. Edward Brodhurst:—

M.S.

Hoc Marmore commemoratur
Vir, in Sacris supra socios peritus,
Nec in Literis humanis minus Sciens:
Rebus divinis a primâ ætate deditus
Veritatis liberè studiosus,
Fidei Christianæ strenuus Assertor,
Et pietate nulli Secundus;
Concionator eximius,
Ratione, Suadelâ, Eloquio potens;
Pastor erga Gregem sibi commissum,
Sollicitus et vigil penè supra modum;
Moribus facilis, Vita beneficus,
Omnigenæ, Charitatis Exemplar;
Mille Virtutibus instructus
Quas sacra celavit modestia;
Sed non usque celabuntur.
I Lector et expecta Diem
Qua Cœlo Terrisque simul innotescet
Qualis et Quantus fuit.

EDVARDUS BRODHURST

Natus est *agro Derbiensi* A.D. 1691
Birminghamiæ defunctus *Julii* die 21 1730,
Animam ad Superos avolantem
Ecclesia Militans luget,
Triumphans plaudit.
Suscipit Christus agnoscit Deus
Euge fidelis Serve!

[Wreford's Presbyterian Nonconformity p. 54.]

Rev. Daniel Mattock.—"All that we are able to learn of this gentleman is, that he was first minister of a society at Daventry; that in the year 1730 he was concerned in the ordination of Dr. Doddridge, on which occasion he delivered the concluding prayer; that he was chosen sole minister of the Old Meeting House in 1732, and so continued till the year 1746; Mr. Wilkinson assisting him for the last seven years.—[Wreford's Presbyterian Nonconformity, page 34.]

Rev. Joseph Wilkinson.—"He was born at Warley, near Halifax. In 1733 he entered the academy at Northampton under Dr. Doddridge. He settled at Birmingham in 1739, first as assistant to Mr. Mattock, and afterwards he had for his colleague Mr. Howell.

"In 1756, in consequence of ill-health, he relinquished his pastoral duties and engaged in the pursuits of commerce, residing in Birmingham, and continuing a regular attendant at the Old Meeting House. He died in September, 1780, at the house of his son-in-law, the Rev. Thomas Astley, of Chesterfield. Mr. Wilkinson quitted the ministry with great reluctance. His talents as a preacher were considerable; and his public spirit, integrity, and sound judgment, rendered him eminently serviceable to the community with which he was connected, both before and after his retirement from the pastoral office."—[Wreford's Presbyterian Nonconformity, page 34.]

Rev. William Howell.—"He was born in the year 1714, and received his academical education at Carmarthen, under Mr. Perrott. His first settlement as a minister was at Wincanton, in Somersetshire. In 1746 he succeeded Mr. Mattock at the Old Meeting House, as colleague with Mr. Wilkinson, upon whose resignation Mr. Clark became his colleague. He kept for many years a very large school in the vicinity of Birmingham, and was distinguished for his ability and integrity as a preceptor. He resigned his pastoral charge about 1770, and went to reside at West Bromwich, near Birmingham, where he died, February 5th, 1776. He was buried in the churchyard of West Bromwich.

"His son, the Rev. William Howell, was minister of a congregation at Swansea for twenty-eight years, during nine years of which he was theological tutor of the academy, removed thither from Carmarthen. He died in 1822; aged 82."—[Wreford's Presbyterian Nonconformity, page 35.]

Rev. Samuel Clark.—"This able and excellent man was the son of Dr. Clark, of St. Albans, the early friend and patron of Dr. Doddridge. He was great-grandson of Mr. Clark, the well known author of 'Annotations on Scripture,' who, as well as two of his sons, was ejected from his living in 1662. Mr. Clark was born in 1727, and entered on his academical studies in 1745, under Dr. Doddridge, at Northampton, where he afterwards became assistant tutor. In 1750, Dr. Doddridge, on leaving England, in consequence of ill health, entrusted the care both of his congregation and academy to Mr. Clark, though at that time only twenty-three years old, who discharged the important duties which devolved upon him with the highest ability, integrity, and success. On the death of Dr. Doddridge, Mr. Clark not being considered sufficiently Calvinistic in his religious opinions, retired from the pastoral duties of the congregation, and it was this circumstance principally which occasioned the removal of the academy to Daventry. Mr. Clark removed thither also with the academy in 1751, and became assistant tutor, in which capacity he rendered essential service to the institution; he preached there, also, regularly once a month. After remaining there five years, he accepted an invitation to succeed Mr. Wilkinson, and went to reside in Birmingham in the summer of 1757, as colleague with Mr. Howell. A connection at this time subsisted between the congregation at Oldbury and that of the Old Meeting House, the ministers of the latter officiating alternately at Oldbury.

"On the 3rd of December, 1769, in going thither, Mr. Clark was thrown from his horse in one of the streets of Birmingham, and died in consequence of the injury he received, three days after. He was interred, we believe, in the burying ground belonging to the Old Meeting House. A funeral sermon was preached on the occasion from Heb. xiii. 7, by Dr. Ashworth, of Daventry, which, together with the address delivered at the interment by his colleague, Mr. Howell, was afterwards published. It is an affecting composition, and contains an interesting sketch of the character of Mr. Clark. Mr. Clark published some sermons: he also, in 1763,

superintended the publication of Dr. Doddridge's lectures, in one volume 4to."—[Wreford's Presbyterian Nonconformity, page 36.]

The following is the inscription on the monument to the memory of Mr. Clark, in the Old Meeting; it was destroyed at the riots in 1791, and not restored:—

To the memory of the late Mr. Samuel Clark,
who died December 6, 1769, aged 42.
In the intercourse of humanity
he was upright, prudent, and courteous;
In opinion
Candid, diffident, and judicious;
In argument
Calm, strong, and persuasive.
Under difficulties and sorrows
Collected, firm, and resigned;
In friendship
Faithful, entertaining, and instructive.
He possessed every valuable and happy talent
To rectify the judgment and improve the heart;
He was learned without pride,
And pious without ostentation;
Zealous and indefatigable to advance
the interests of true Religion,
And the everlasting welfare of those
intrusted to his Pastoral care.

What though such various worth be seldom known,
No adulation rears this sacred stone,
No partial love this genuine picture draws,
No venal pencil prostitutes applause;
Justice and Truth in artless colours paint
The man, the friend, the preacher, and the saint.

[Wreford's Presbyterian Nonconformity, page 39.]

Rev. Radcliffe Scholefield.—He was the only son of the Rev. Richard Scholefield—minister of the Presbyterian Chapel, Buxton, a member of the ancient family of Scholefield, in the parish of Rochdale—and Elizabeth Dawson, second daughter of the Rev. Joseph Dawson. "This pious and learned divine was born at Rochdale, in Lancashire, on the 21st of December, 1733. Before he had fully completed his seventh year, he had the misfortune to lose his father, under whom, however, he had already evinced an ardent zeal for learning. The young pupil, at that early age, could read English fluently, and had even become an adept in the Latin grammar. These promising talents were cultivated with assiduous care at the school of the Rev. S. Dawson, and this produced an attachment between the master and the scholar which never abated till death deprived him of this second guide.

"At this period the twig might be said to have been 'bent, the tree inclined.' Endowed with so much natural excellence, and so diligently trained up in the path of virtue, he continued so to the end. Though yet young, Mr. Scholefield's inclinations led him to study divinity. With this view he entered the academy at Northampton in 1750, under the celebrated Dr. Doddridge. On the decease of that worthy minister and tutor, the academy was removed to Daventry, where Mr. Scholefield prosecuted his theological studies under Dr. Ashworth and Mr. Clark. At the age of twenty he was considered fully competent to take upon himself the ministerial charge, but his own diffidence prompted him to attend some of the lectures a second term, which he did with peculiar satisfaction.

"In the year 1754 he quitted the academy, with the most satisfactory testimonials of his ability, learning, and moral conduct. Soon after, Mr. Scholefield was unanimously invited to take charge of a numerous congregation at Portsmouth.

"His opinions on some points differing from those of his inviting friends, he withstood the temptation, and thus sacrificed temporal advantages at the altar of conscious integrity. Such merit was not likely to remain long in obscurity. Mr. Scholefield soon after accepted the place of assistant to the Rev. R. Astley, in Whitehaven; that gentleman dying in the course of a few months, Mr. Scholefield was elected sole pastor. He performed the duties for seventeen years, and acquired the esteem and regard of all parties. Towards the latter part of that period, some of the most respectable gentlemen in the town, though mostly of the Established Church, prevailed on this worthy dissenting minister to undertake the education of their sons, and this was the institution of that seminary which, for a series of nearly twenty years, Mr. Scholefield conducted with so much satisfaction to his friends and pleasure to himself.

"Mr. Scholefield had not pursued this plan long in Whitehaven before he was solicited to reside in Birmingham, to the sincere regret of all his friends in the north, especially of those who had entrusted their sons to his care, but such was their confidence in his fatherly kindness to his pupils, that several accompanied him to Birmingham, and he had afterwards the gratification of receiving scholars from a much greater distance.

"In 1772, Mr. Scholefield was chosen sole pastor of the Old Meeting House, Birmingham, at that time one of the largest congregations of Protestant dissenters in England, and continued there for seven years. At the end of that time he was severely attacked by gout, which soon so impaired his health as to render an assistant necessary, and the Rev. Nathaniel Nichols was chosen, on whose death, in 1784, the Rev. John Coates became assistant in his place.

"Mr. Scholefield was minister (with Mr. Coates) when the ever-memorable Church and King riots (1791) completely destroyed the Old Meeting, and he showed his forgiving disposition in a discourse on 'Love to Enemies," preached on the 7th of August, 1791, which was published at the earnest request of his numerous hearers.

"In the year 1798, Mr. Scholefield found the task of education too much for his debilitated frame, and, seven attacks of gout succeeding each other, he was obliged shortly after to decline the ministerial office. On that occasion his congregation requested his acceptance of an annuity of £100. He continued to reside in Birmingham, where he devoted his time to a variety of studies, and the enjoyment of the society of numerous friends. It could well be said that no one could be in his company without feeling improved.

"The termination of Mr. Scholefield's life was like the whole tenor of it, patient and serene. He had spent the 18th of June at the house of one of his former pupils in the country, in his usual state of health and spirits, but towards evening some symptoms of approaching dissolution were discernible.

"Having returned home, in the course of the night he was attacked by a paralytic stroke, and this affection returning, on the evening of the 21st he passed away.

"In person, Mr. Scholefield was tall and upright, and his appearance was venerable. He was never married, but had lived almost from infancy with an only sister, Mrs. Josepha Scholefield, by whom his every wish was anticipated."* Mr. Scholefield died on the 21st June, 1803, and

* Monthly Magazine for 1803.

was buried in the north section of the Old Meeting House graveyard, the congregation paying all expenses. They afterwards erected a tablet to his memory in the chapel. Mr. Scholefield came to Birmingham from Whitehaven with Mr. Joseph Fearon,* father of Mr. Thomas Fearon.

Rev. Nathaniel Nichols.—"He entered the academy at Daventry in 1775, under the Rev. Thomas Robins, became assistant minister to the Rev. R. Scholefield at the Old Meeting House in 1779, and died young at Kidderminster, where he was buried December 6, 1784. He was nephew to the Rev. Mr. Carpenter."—[Wreford's Presbyterian Nonconformity, page 42.]

Rev. John Coates.—"He was born on the 30th of September, 1762, at Bristol, being the fourth son of Mr. Joseph Coates, a wine merchant of great respectability in that city. His mother was a lady of the name of Mills, connected by near relationship with the Towgoods and other of the principal dissenting families in the West of England. Mr. Coates received his first instruction in the classical languages at the Bristol Public Grammar School. Afterwards he passed two years under the tuition of M. Gautier, the father, we believe, of the excellent and accomplished Mrs. Hort, of Cork. Here he acquired great proficiency in the French language, which he spoke with fluency and correctness. He imbibed, at the same time, a taste for the best French writers, which he retained to the last. Destined for the Christian ministry among Protestant dissenters of the Presbyterian denomination, he was, in 1781, sent, on the foundation of the Presbyterian Fund, to the academy at Warrington, then conducted by Dr. Aikin, Dr. Enfield, &c. From this institution he removed to Hoxton, where he finished his academical education under Dr. Savage, Dr. Kippis, and Dr. Rees. Mr. Coates commenced his professional career at Birmingham, where for many years he officiated as the pastor of the congregation assembling at the Old Meeting House. At Birmingham, he united himself in marriage with Miss Lee, a member of an ancient family of that district, which still holds a distinguished rank among the Presbyterian dissenters.

"Mr. Coates was minister (with Mr. Scholefield) in 1791, during the disgraceful riots of that eventful year, and, in common with his distinguished friend and neighbour, Dr. Priestley, was a severe sufferer from the outrages of the infuriated mob, which on that occasion committed such frightful devastations, in testimony of its devoted loyalty to the church and the king. Unapprehensive of the gathering storm, Mr. Coates was present at the dinner to commemorate the French Revolution, and he suffered, as the penalty, the loss of his library and furniture, which were committed to the flames. In the early part of the year 1802 he relinquished his connection with his congregation at Birmingham, and settled at St. Thomas's, Southwark, as the colleague of Mr. Kentish, but on the removal of the latter gentleman to the New Meeting, Birmingham, was chosen to succeed him as sole pastor, a situation which he sustained till 1813. During the time he was connected with St. Thomas's, Mr. Coates held the office of manager of the Presbyterian Fund, one of the most important of the dissenting charities of London. On the death of Dr. Morgan, in 1821, Mr. Coates was appointed to succeed him in the office of librarian at Dr. Williams's library in Red Cross Street, having for several years before acted as one of the trustees of the charities of the excellent founder of that institution. Mr. Coates held the office of librarian till within about two years of his death, when increasing infirmities obliged him to resign; with the office of librarian he connected that of registrar of births, kept at Dr. Williams's library. He was also for many years the secretary of the General Body of Protestant Dissenting Ministers of the Three Denominations.

* Mr. Joseph Fearon was buried in the Old Meeting graveyard in 1802, his wife in 1804, and his son, Mr. Thomas Fearon, in 1836.

"Mr. Coates died at Edmonton, April 2, 1836, at the age of seventy-one, and was buried at Bunhill Fields. The service was conducted by the Rev. R. Aspland, who delivered on the occasion a very appropriate and impressive discourse, in which a deserved tribute of respect to the deceased was paid, as a gentleman of urbane manners, of kindliness of feeling, of candour and liberality in his estimate and treatment of others, and of his consistent attachment to the great principles of pure Christianity."—[Christian Reformer, 1836, page 514.]

Rev. Robert Kell.—"He was born in London in 1761. In 1783 he entered the academy at Daventry, under the Rev. Thomas Belsham. Upon completing the usual course of education in 1787, he settled at Wareham, in Dorsetshire, as minister of the Presbyterian chapel, where he remained till December, 1799, when he became minister of the High Pavement Chapel, Nottingham. In July, 1801, on the resignation of Mr. Coates, he settled at Birmingham as sole pastor of the Old Meeting House. In the autumn of 1821 he retired from the stated discharge of his pastoral duties, but continued to reside in Birmingham, rendering assistance when required of him. Mr. Kell, during the last four years of his settlement at the Old Meeting House, had for his colleague, first, the Rev. John Corrie, and afterwards the Rev. S. W. Browne. He died December 9th, 1842."—[Wreford's Presbyterian Nonconformity, page 44.]

Rev. John Corrie, F.R.S.—"He was the son of the Rev. Josiah Corrie, who was minister of a congregation at Kenilworth for about forty-five years, and died in 1800, aged seventy-five. The subject of this notice was born at Kenilworth in 1769. From 1783 to 1787 he received his education at Daventry, under the Rev. T. Belsham. In 1787 he removed to the New College, Hackney, under Dr. Price, Dr. Kippis, and Dr. Rees, where, after the completion of his studies, he became assistant classical tutor. His first settlement as a minister was in 1795, at Bromsgrove, in Worcestershire. Here he resided only a short time, and then removed to the vicinity of Birmingham, where for many years he kept a school of some celebrity. July 27, 1817, he became colleague with Mr. Kell at the Old Meeting House, in which office he continued till May 9, 1819, when, on account of ill health, he relinquished his engagement. Mr. Corrie was one of the presidents of the Birmingham Philosophical Society." He died August 16th, 1839.—[Wreford's Presbyterian Nonconformity, page 44.]

Rev. Stephen Weaver-Browne, B.A.—"He was born in 1768, at Norwich, and being designed for the church, entered at Pembroke Hall, Cambridge, and on taking orders became curate at Harleston, Norfolk. On the breaking out of the French revolution, he took an active part in the politics of the day, and left the communion of the Established Church. At the peace of Amiens he went to France, where, becoming a victim to the unjust policy of Napoleon, he remained among the *detenus* till the peace of 1814. On his return to England he settled at Norwich, as chaplain to a French protestant church, which had been founded many years before by a few families whom the revocation of the Edict of Nantes had compelled to seek a refuge in this country. He was also for a short time a temporary minister at Newport, Isle of Wight. On the 2nd May, 1819, he entered on an engagement as evening lecturer at the Old Meeting House, and on the following Sunday, May 9th, on the resignation of the Rev. John Corrie, he was chosen as a colleague with the Rev. Robert Kell. In this situation he continued till June 10, 1821, immediately after which he removed to London, and succeeded Dr. Lindsey as minister of the chapel in Monkwell Street. December 12, 1824, he preached his farewell sermon to the congregation assembling in that place, and the last sermon ever there delivered. This chapel, which was considered to be the oldest dissenting place of worship in London, was soon after pulled down, and the congregation was dispersed.

"On the following Sunday, December 19, Mr. Browne entered on a new engagement as the first minister of a chapel in York Street, St. James' Square, which owed its origin to the munificence of an eminent individual. Mr. Browne continued in this office till the close of the year 1826, after which he retired into private life. He died suddenly, in London, January 13, 1832."—[Wreford's Presbyterian Nonconformity, page 46.]

Rev. Hugh Hutton, M.A.—"He was born in 1795, in Belfast, and after receiving his education in the academy there, he entered the University of Glasgow, where he took the M.A. degree. In 1818 he removed to Belfast College, and in 1820 he settled at Warrington. In the September of 1822, he succeeded the Rev. Stephen Weaver-Browne as minister of the Old Meeting House. At that time the congregation was not large, but numbered amongst its members many of the most earnest and zealous religious and political reformers of the town. Heart and soul Mr. Hutton entered upon the work of progress, and in connection with such men as Attwood, Scholefield, Betts, Parkes, J. T. Lawrence, Pare, Hadley, and others, devoted his energies to the enfranchisement and elevation of the people. He was an active promoter of and worker in the Political Union, and was distinguished as an able and ardent advocate of the rights of the masses. On the occasion of the monster meeting on Newhall Hill, held for the purpose of urging the House of Lords to pass the Reform Bill, a spirit-stirring hymn, written by Mr. Hutton for the occasion, and called "The Gathering of the Unions," was sung with vehemence by 200,000 voices. Afterwards, on the sudden return of Earl Grey to power, when the people were in a fever of excitement, another vast assembly gathered on Newhall Hill, and on that memorable occasion Mr. Hutton, at the request of Mr. Attwood, offered up an extempore prayer for God's blessing on the proceedings. During the prayer the enthusiastic cheers which had before rung from the throats of 50,000 people were hushed, and a stillness which was almost felt was maintained.

"Not in political reform only was Mr. Hutton eminent. Arts and sciences claimed no small part of his attention, particularly when so great political exertions were no longer necessary. He was a foremost supporter of the Mechanics Institution and of the Polytechnic Institution; his ardent love and keen appreciation of music were well known. He compiled several *librettos*, one of which, 'The Fall of Babylon,' was used by Spohr in his great oratorio. Mr. Hutton had a valuable library, and a choice collection of pictures, and was as ardent a lover of books and pictures as he was of music. As a poet, Mr. Hutton displayed great taste and poetic feeling. A volume, entitled 'Poetical Pieces, chiefly on Devotional and Moral Subjects,' and dedicated by Mr. Hutton to the 'Members of the Christian Church assembling at the Old Meeting House, Birmingham, as a token of his sincere and grateful attachment,' contains many poems characterised by a fervour and a sweetness which entitled the author to rank as a true poet."* In 1851 Mr. Hutton resigned the pastorate of the Old Meeting. He died at Bury St. Edmund's, on the 13th of September, 1871, in the seventy-sixth year of his age.

Rev. Charles Clarke, F.L.S.—Mr. Clarke became pastor in 1851.

* "Birmingham Morning News," September 18th, 1871.

LIST OF MINISTERS BURIED IN THE OLD MEETING HOUSE GRAVEYARD.

Rev. M. John Alexander, died December 29th, 1765.
Rev. M. Benjamin Higgs, died January 30th, 1770.
Rev. David Lewis, died December 18th, 1783. Kingswood.
Rev. John Palmer, died December 26th, 1786.
Rev. Robert Robinson, died June 8th, 1790. Cambridge.
Rev. Samuel Blyth, died December 28th, 1796. New Meeting House.
Rev. Radcliffe Scholefield, died January 21st, 1803. Old Meeting House.
Rev. Peter Emans, died 1810. Coventry.
Rev. Joshua Toulmin, D.D., died July 23rd, 1815. New Meeting House.
Rev. John Corrie (John Corrie, Esq.), died August 16th, 1839. Old Meeting House.
Rev. Robert Kell, died December 9th, 1842. Old Meeting House.
Rev. Franklin Baker, M.A., died May 25th, 1867. Bolton-le-Moors.

Rev. John Alexander (~~seventh Earl of Stirling~~).—"John Alexander, a dissenting minister, was born in Ireland in 1736. He received his education at Daventry, after which he became pastor of a congregation at Longdon, near Birmingham, where he died suddenly in 1765. After his death, was printed a work by him, entitled 'A Paraphrase on the 15th of the 1st Epistle to the Corinthians, with remarks on the 6th, 7th, and 8th chapters of the Romans.' He also wrote some papers in a work called the 'Library.'"* His brother, Dr. Benjamin Alexander, a physician, who died in 1768, translated a work of Morgagni into English, 3 vols. 4to., a work well known to all medical men.

Rev. Robert Robinson.—He was a distinguished Baptist minister, who died suddenly in Birmingham, and was buried in the Old Meeting graveyard; a tablet was afterwards erected to his memory; Dr. Priestley preached his funeral sermon. The following interesting account of Mr. Robertson will be found in a "History of Dissenters," by David Bogue and James Bennett, 1812, from which we learn that "He was born on the 8th of January, 1735, at Swaffham, in Norfolk, in circumstances by no means propitious to future eminence. He was, however, sent for some years to a grammar school, and made rapid progress in the knowledge of the French and Latin tongues. But the death of his father, and some of his mother's friends, obliged her to take him away at the age of twelve, and we find him in a situation, where most probably necessity compelled her to place him, apprentice to John Anderson, a hairdresser, in Crutched Friars, London.

"Religion appears to have been with him the subject of early investigation, for during his apprenticeship Dr. Gill, Dr. Guyse, and Mr. Romaine were his favourite preachers, but Mr. Whitefield, in his esteem, excelled them all. He began a diary in the manner of that celebrated man, and before he had completed his nineteenth year he seems to have conceived the idea of becoming a preacher. . . . . It is probable that he immediately began to preach. His first sermon was delivered to a few poor people at Mildenhall, in Suffolk, and he soon received an invitation to officiate in the tabernacle at Norwich. After he had preached there some time, he quitted the Calvinistic Methodists and formed an independent church of thirteen persons who had imbibed his sentiments. Of this church he became the pastor, baptising infants and performing all the other offices of an independent minister. . . . In 1759, when he was only twenty-four years of age, he was invited to the pastoral charge

* Biog. Brit., 1823.

of the Baptist church at Cambridge, and, after a trial of two years, was settled there in 1761. . . . So acceptable were Mr. Robinson's services, that in a few years the place of worship could not contain the flourishing congregation. The old meeting house was pulled down, and a commodious building erected at their own expense."

Mr. Robinson's health seems to have become impaired at an early period of his life, and for some time before his death he laboured under "dejection and languor of mind," and we learn that, "to remove the complaint, 'his friends hoped that a journey to Birmingham, and an interview with Dr. Priestley, which he had long desired, would prove beneficial to him.' He set out, and, travelling slowly, arrived there on Saturday, the 5th of June, 1790. The next day he preached twice; in the New Meeting in the morning, and in the evening at the Old. Dr. Priestley was charmed with his conversation, but much disappointed in his preaching. 'His discourse,' he said, 'was unconnected and desultory.'"

The following interesting notice of Mr. Robinson's death is taken from the Obituary of the "Gentleman's Magazine" for June, 1790:—

"10. Found dead in his bed, the Rev. Mr. Robinson, of Cambridge. In the morning and afternoon of Sunday, the 6th, he preached both at the New and Old Meeting Houses in Birmingham, for the benefit of the Protestant Dissenting Charity School in that town, when the sums collected amounted to upwards of £126. Illness attacked him so severely on Monday that his life was then thought in danger, but such favourable symptoms appeared on Tuesday that sanguine hopes were entertained of his recovery. As a father, friend, and neighbour, his character was truly amiable. His ability and zeal as a minister, his works on religion, civil liberty, and many other subjects, justify us in saying he will be long remembered as one of the ornaments of the present age."

Rev. Samuel Blyth.—"He was born at Norton-Lees, Derbyshire, January 31, 1718. He received his grammar learning from Mr. Trout, of Sheffield, and pursued his academical studies at Findern Academy, under Dr. Latham, which he left April 2, 1741, and he officiated as temporary minister at Shrewsbury from that time till the election of the Rev. Job Orton, in October following. His first settlement as a stated minister was at Frome, in Somersetshire, in 1743, whence he removed, in 1747, to Birmingham, and became colleague with Mr. Bourn at the New Meeting House and Coseley. After Mr. Bourn's death, Mr. Hawkes was chosen as assistant minister, on whose resignation, in 1780, Dr. Priestley became Mr. Blyth's colleague.

"In 1791, in consequence of the infirmities of age, Mr. Blyth resigned his pastoral charge, and he died December the 28th, 1796. He was interred at the burying ground attached to the Old Meeting House, and his funeral sermon was preached by the Rev. John Edwards, his successor, from Acts vii. 60, 'He fell asleep.' The character of Mr. Blyth was eminently virtuous; his simplicity, candour, and active benevolence, and the catholic spirit which he uniformly displayed, rendered him an object of universal respect. Dr. Priestley used to say of him that 'he was the truest Christian he had ever known.'"—[Wreford's Presbyterian Nonconformity, page 69.]

Rev. Peter Emans.—"The late Rev. Peter Emans was born in London, educated at Mile End Academy, and after various successive settlements at Dorking, Ipswich, Nottingham, and other places, finally fixed at Coventry. Through his long life he had never once lain on the bed of sickness, till on a visit at the house of a friend, the Rev. J. Hews Bransby, in Dudley, he was suddenly seized with a painful disorder, from which, however, probably he might have found, from surgical aid, effectual relief; but another disease, angina pectoris,

unfortunately not rare at this time, discovered its alarming progress and fatal power, and, amidst the kind, attentive, unremitted, but, alas! unavailing cares of weeping friendship and of medical skill, with all the perfect resignation and calm tranquillity which nothing but religious principle and Christian hope can inspire, he died, not leaving one surviving relation, near or distant, to lament his loss, but followed to his grave by the deep and lasting regrets of all who had the happiness to know him."* He died in 1810, and was buried in the Old Meeting burial-ground, centre section, in the same grave with the Rev. Robert Robinson, of Cambridge.

Rev. Joshua Toulmin, D.D.—"Dr. Toulmin was born in London, May 11th, 1740. He received his early education at St. Paul's School, where he spent seven years; he afterwards removed to the academy conducted by Dr. Jennings and Dr. Savage, to the latter of whom he was related. His first settlement as a minister was at Colyton, in Devonshire, and in March, 1765, he removed to Taunton, where he became sole pastor of a society of General Baptists. In 1769 he received the degree of M.A. from the Baptist College of Rhode Island and Providence, in New England, and in 1794 that of D.D. from Harvard College, Cambridge, U.S. After a harmonious connection with the society at Taunton for nearly thirty-nine years, Dr. Toulmin, in 'the hope of extended usefulness and increasing comfort,' accepted an invitation to become one of the pastors of the New Meeting House, in conjunction with the Rev. John Kentish. Here he resided, honoured, loved, and admired, till his lamented death, which took place July 23, 1815. He was interred at the burying-ground attached to the Old Meeting House, August 1. The funeral sermon was preached by Mr. Kentish, from Second Epistle of John, ver. 8. This, together with the address delivered at the interment, Mr. Kentish afterwards published."—[Wreford's Presbyterian Nonconformity, page 89.]

Rev. Franklin Baker, M.A.—He was the eldest son of Mr. Thomas Baker, of Birmingham. He was educated at the University of Glasgow, where he took his M.A. degree. Shortly after this, in the autumn of 1823, he was invited to supply the pulpit of Bank Street Chapel, Bolton. Before the term of his engagement had expired, he received a unanimous invitation from the congregation assembling there to become their minister. He remained there upwards of forty years, when he retired to Caton, a pleasant village near Lancaster, where he resided till his death, three years afterwards.

He published several sermons and tracts connected with the religious and social questions of the day. His most important one, perhaps, is "The Rise and Progress of Nonconformity in Bolton." London: Whitfield, 1854.

BRASS TO COMMEMORATE THE FOUNDERS OF THE CHAPEL, PLACED IN FRONT OF THE ORGAN GALLERY.

TO THE REVERED MEMORY OF THE FOUNDERS OF THIS CHURCH

WILLIAM TURTON, M.A. ITS FIRST MINISTER WHO WAS EJECTED FROM THE PARISH CHURCH OF ROWLEY REGIS BY THE ACT OF UNIFORMITY A.D. 1662, THOMAS BALDWIN EJECTED FROM CLENT AND WILLIAM FINCHER EJECTED FROM WEDNESBURY, IN WHOSE NAMES THE FIRST MEETING HOUSE ERECTED ON THIS SITE WAS LICENSED JULY 6TH, A.D. 1689.

"BE THOU FAITHFUL UNTO DEATH: AND I WILL GIVE THEE A CROWN OF LIFE. REV. ii. 10."

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* "Gentleman's Magazine," August, 1810.

MEMORIAL BOARDS.

IN VESTRIES.

PRESBYTERIAN OLD MEETING.

The Society founded		1687
Chapel erected and registered in the names of William Fincher Thomas Baldwin and William Turton ...		1689
,, Partially destroyed by Rioters		1715
,, Restored		
,, Totally destroyed by Rioters		1791
,, Rebuilt at a cost of 4,500 pounds, and opened on the 4th of October		1795
Schools erected		1820
Organ Built		1854
New Vestry and Lecture Room erected		1855

PRESBYTERIAN OLD MEETING.

DONORS.

1694. Richard Scott bequeathed to the Minister of this place Forty Shillings yearly.

				£	s.	d.
Expended in buying property below the Chapel and in enlarging the Chapel yard	1780	Mr. Hillier ...	*Legacy*	70	0	0
	1785	Mr. Ray	*Ditto*	100	0	0
	1787	Mr. Robert Moore	*Ditto*	20	0	0
	1789	Mary Bayley ...	*Ditto*	300	0	0
Expended in widening Old Meeting Street		Ann Giles ...	*Ditto*	100	0	0
	1816	Jane Giles ...	*Ditto*	100	0	0
For the erection of Chapel Organ	1854	The Congregation	*Gifts*	265	3	8
For the erection of Lecture Room New Vestry &c.	1850	Mrs. Ann Foster	*Legacy*	30	0	0
	1851	F. P. H.	*Gift*	250	0	0
	1852	Collected by the Teachers of the Sunday Schools ...		66	4	5
	1855	The Congregation	*Gifts*	302	5	5
		Sunday School Fund	*Grant*	137	0	0

PRESBYTERIAN OLD MEETING

TOWARDS BUILDING THE PRESENT CHAPEL

		£	s.	d.
1793	Received from the Hundred of Hemlingford	1293	18	9

DONORS

—	Samuel Pemberton	200	0	0
—	William Hunt	200	0	0
—	William Humphreys...	100	0	0
—	Philip Webster	100	0	0
—	Henry Hunt	100	0	0
—	Benjamin Stokes	100	0	0
—	Lydia Rickards	100	0	0
—	Mark Saunders	100	0	0
—	Thomas Russell	100	0	0
—	Ann Scott	100	0	0
—	John Gill	50	0	0
—	John Miles	50	0	0
—	John Houghton	50	0	0
—	James Moore...	50	0	0
—	T & J Lawrence	50	0	0
—	Robert Morgan	50	0	0
—	Joseph Roper...	50	0	0
—	Philip Wilkinson	50	0	0
—	Thomas Lee	50	0	0
—	Samuel Rogers	50	0	0
—	William Price	30	0	0
—	Richard Gibbs	42	0	0
—	John Allen	30	0	0
—	William Fletcher	30	0	0
—	Samuel Copeland	21	0	0
—	R. S. Skey	21	0	0
—	— Mewis	21	0	0
—	Edward Hughes	20	0	0
—	J. Thompson	20	0	0
—	John Burton	20	0	0
—	John Forbes	15	15	0
—	S. Hipkiss	5	5	0
—	A & J Giles	5	5	0
—	[Geo.] Timmins	5	5	0
—	J Smith	5	5	0
—	John Lee	5	5	0
—	Richard Peyton	5	5	0

PRESBYTERIAN OLD MEETING.

MINISTERS.

Rev^{d}	William Turton M.A.	1686 to 1716
„	Daniel Greenwood	1700 „ 1730
„	E Brodhurst	1714 „ 1730
„	Daniel Mattock	1732 „ 1746
„	Joseph Wilkinson	1739 „ 1756
„	William Howell	1746 „ 1770
„	Samuel Clark	1756 „ 1769
„	Radcliffe Scholefield	1772 „ 1799
„	Nathaniel Nickols	1779 „ 1784
„	John Coates	1785 „ 1801
„	Robert Kell	1801 „ 1821
„	John Corrie F.R.S.	1817 „ 1819
„	Stephen Weaver Browne	1819 „ 1821
„	Hugh Hutton M.A.	1822 „ 1851
„	Charles Clarke F.L.S.	1851 „

Old Meeting House Birmingham

Endowment and Auxiliary Fund

Invested in the names of the Trustees

Date	From whom received		£	s.	d.
1863	JAMES HUNT	*Donation*	50	0	0
	M. W. KELLET	*Legacy*	22	10	0
1864	—— o o ——	——	22	10	0
	THE TRUSTEES ...	*Donation*	4	6	4
1866	E. RIDGE	*Legacy*	91	14	8
	THE TRUSTEES ...	*Donation*	8	19	0
	SAMUEL HUNT	*Legacy*	50	0	0
	JAMES HUNT	*Donation*	50	0	0
1867	—— o o ——	*Legacy*	50	0	0
	—— o o ——	——	150	0	0
1873	MISS LAWRENCE ...	*Donation*	50	0	0

Secretary and Treasurer to the Trustees
W. S. Harding 32 Waterloo St.

THE TRUSTEES

OF THE

OLD MEETING HOUSE BIRMINGHAM

APPOINTED BY DEED DATED 10TH FEBRUARY 1866

Spilsbury Butler
John Gillins—Died
William Harding—Died Jan 31–1870
John Towers Lawrence—Died May 4–1871
Thomas Tyndall—Died Jan 15–1868
Thomas Pemberton—Died April 9–1873
Clarkson Osler—Died Nov 5—1876
William Sextus Harding
Richard Peyton
John Jefferys—Died March 14th 1877
Edward Townley—Died Aug 1–1876
Joseph Timmins—Died Feb 24–1866
Henry Holland—Died Oct 3–1874
Joseph Redfern
Thomas Weston—Died 1873
John Webster—Died 1875
William Septimus Harding
John Marshall Coppock
Charles Hugh Edwards
John Samuel Canning
George Hart Hunt—Died Feb 1882
Charles Harding
William Harrold
Alfred Harrold
William Franks Beale
Edwin Griffiths
Ambrose Biggs
Samuel Whitfield
Samuel Benjamin Whitfield
Joses Weaver Downing—Died Nov 1–1877
Franklin Taylor
John Oakes—Died Feb 14–1870
Frederick Grew—Died July 30–1880

Secretary and Solicitor to the Trustees
Mr. W. Sextus Harding 32 Waterloo St

CHAPEL WARDENS.

1771—The first Wardens mentioned are, — Pemberton, Thos. Horton, Thos. Lawrence, John Richards, James Jackson, and Thos. Tyndall—whose appointments must have lasted till the year 1785—when it was thought expedient to choose wardens for the ensuing year, and it was

1785—Resolved—that Mr. Nathaniel Lawrence and Mr. Geo. Timmins be appointed, and that they be requested to furnish themselves with collecting books.

1787—G. Humphreys and John Lawrence.

1789—John Forbes and Saml. Copeland.

Probably the riots interfered with the choice of wardens in 1791, as the next choosing took place in 1795.

Jan.

1795—H. Hunt and S. Rogers.

Oct.

1795—T. Lee and — Skey.

1797— — Stokes and — Hughes.

1798— — Small and — Stovin.

1799— — Allen and — Bannister.

1801— — Burton and Richard Hipkiss.

1802—John Burton and John Jukes.

1803—J. Burton and Benjn. Wright.

1804—B. Wright and Wm. Wright.

1805—Wm. Wright and Richmond Hughes.

1806—Edward Butler and John Ryland.

1807—Re-elected.

1808—Jonathan Knott and Jno. Edge

1810—William Mewis and Thos. Tyndall.

1812—John Culcope Bond and — Bate.

1814— — Finnemore and — Newbold.

1816—George Lee and John Horton.

1818—John Houghton and T. Eyre Lee.

1821—That it appears to this Meeting desirable to appoint one new warden annually, and that to accomplish this object Mr. T. Eyre Lee be requested to continue in office during the present year. Resolved, that Mr. Piercy be appointed warden for the next two years.

1822—Thomas Bolton.

1823—Thomas Colmore.

1824—J. Gillins.

1825—F. Blyth.

1826—Thomas Creswick.

1827—E. V. Blyth.

1828—Thos. Eyre Lee.

1829—Josiah Allen.

1830—Harry Hunt.

1831—John Traies.

1832—Thos. Tyndall.

1833—Thos. Holland.

1834—Samuel Burrell.

1835—Samuel Carpenter.

1836—Edward Martin.

1837—Thomas Clark.

1838—John Francis Lee (left Birmingham).

1838—Edward Ridge was appointed to fill his place.

1839—William Earl.

1840—Samuel Brown.

1841—F. W. Harrold.

1842—Spilsbury Butler.

1843—I. R. Mott.

1844—Thomas Weston, Esq. (Mayor).

1845—Mr. John Joseph Heath.

(Thomas Weston, Esq, resigning, Mr. William Earl appointed Warden for the remainder of the year.)

1846—William Terry.

1847—Edward Montgomery Martin.

1848—Henry Holland.

1849—William Franks Beale.

1850—Thomas Eyre Lee, Esq.

1851—Joseph Redfern.

1852—W. S. Harding.

1853—Charles Fiddian, Junr.

1854—Thomas Lloyd.

1855—John M. Coppock.

1856—John Jeffreys.

1857—Thos. Pemberton, Junr.

1858—John Jeffreys.

1859—Joseph Timmins.

1860—Joseph Redfern.

1860—C. H. Edwards.

1861—T. Clarkson Osler.

1862—Joseph Heath.

1863—Edward Townley.

1864—W. Septimus Harding.

1865—Edward Townley.

1866—Richard Peyton.

1867—John M. Coppock.

1868—Henry Holland.

1869—S. B. Whitfield.

1870—Henry Payton.

1871—C. H. Edwards.

1872—Charles Harding.

1873—Felix Hadley.

1874—William Sharp.

1875—John M. Coppock.

1876—Thomas Martineau.

1877—Thomas Prime.

1878—Edward Townley.

1879—F. Grew.

1880—Charles Taaffe.

(Owing to the lamentable death of Mr. F. Grew, S. B. Whitfield was appointed Senior Warden in his place.)

1881—John Pickering.

OLD MEETING HOUSE.

MINISTER.

Rev. CHARLES CLARKE, F.L.S., Hillside, 27, Wellington Road, Edgbaston.

OFFICERS FOR 1881.

WARDENS.

Mr. CHARLES TAAFFE, 37, Waterloo Street.

Mr. JOHN PICKERING, Park Hill, Moseley.

TREASURER.

Mr. ARTHUR DOWNING, Belle Vue Place, Golden Hillock Road, Small Heath.

SECRETARY TO THE TRUSTEES AND TREASURER OF THE ENDOWMENT AND AUXILIARY FUND.

Mr. W. SEXTUS HARDING, 32, Waterloo Street.

VESTRY COMMITTEE.

Chairman - - - - - Mr. CHARLES TAAFFE.

SUNDAY SCHOOL COMMITTEE.

Chairman - - - - - - - - - Rev. CHARLES CLARKE.

Secretary - - - - - - - - - Mr. SAMUEL FOXALL.

Treasurer - - - - - - - - - Mr. THOMAS PRIME.

ORGANIST AND CHOIR MASTER.

Mr. W. T. TAYLOR. F.C.O., Villa Road, Handsworth.

SUPERINTENDENT OF GIRLS' SUNDAY SCHOOL.

Mrs. HARGROVE, 5, Steelhouse Lane.

SUPERINTENDENT OF BOYS' SUNDAY SCHOOL.

Mr. J. H. BAXTER, 15, Alston Street, Ladywood.

LADIES' BENEVOLENT SOCIETY.

Secretary - - - - - - - - - Mrs. CHARLES HARDING.

Treasurer - - - - - - - - - Mrs. W. FRANKS BEALE.

LADIES' SEWING SOCIETY.

Secretary, Miss CLARKE.

OLD MEETING FRIENDLY UNION.

President and Treasurer - - - - - - - Rev. CHARLES CLARKE.

Secretary - - - - - - - - - Mr. R. A. CLARKE.

CHAPEL KEEPER.

Mr. R. SIMPSON, Old Meeting Street.

LIST OF LOW BAILIFFS OF BIRMINGHAM

FROM THE YEAR 1732 TO 1834,

MANY OF WHOSE NAMES ARE TO BE FOUND ON THE OLDER TABLETS AND GRAVESTONES.

"1732—John Webster.
1733—Joseph Kettle.
1734—Thomas Lakin.
1735—John Russell.
1736—Robert Moore.
1737—Isaac Ingram.
1738—William Mason.
1739—William Harvey.
1740—Thomas Russell.
1741—George Abney.
1742—
1743—William Kettle.
1744—J. Humphrys, Junr.
1745—Robert Moore.
1746—
1747—J. Taylor, Esq.
1748—John Roe.
1749—Richard Brett.
1750—Joseph Smith.
1751—Benj. Mansell.
1752—John Taylor.
1753—Samuel Harvey.
1754—Joseph Richards.
1755—John Wells.*
1756—J. Kettle, Esq.
1757—Joseph Webster.
1758—T. Lawrence.
1759—Thomas Abney.
1760—Abel Humphrys.
1761—Stephen Bedford.
1762—James Jackson.
1763—John Lee.
1764—J. Ryland.
1765—Samuel Richards.
1766—Henry Venour.
1767—J. Wilkinson.
1768—W. Russell, Esq.
1769—Samuel Ray.
1770—Thomas Russell.
1771—J. Hornblower.
1772—J. Tyndall.
1773—John Richards.
1774—John Francis.
1775—John Taylor, Esq.
1776—Josiah Rogers.
1777—S. Pemberton.
1778—William Hunt.
1779—W. Humphrys.
1780—William Scott.
1781—W. Taylor, Esq.
1782—G. Humphrys.
1783—Thomas Colmore.
1784—Benjamin May.
1785—Timothy Smith. John Rickards. Joseph Jukes.
1786—George Russell.
1787—Joseph Webster. Harry Hunt.
1788—Samuel Colmore.
1789—Charles Taylor.
1790—Joseph Rogers.
1791—Samuel Rogers.
1792—William Dickenson.
1793—Richard Peyton.
1794—Thomas Francis.
1795—Joseph Smith.
1796—Samuel Ryland.
1797—John Lawrence.
1798—Mark Sanders.
1799—Benjamin Stokes.
1800—Edward Hughes.
1801—Timothy Smith.
1802—John Jukes.
1803—Samuel Ryland.
1804—William Price.
1805—William Francis.
1806—Thomas Potts.
1807—Thomas Small.
1808—Edward Cairns.
1809—John Kettle.
1810—William Crompton.
1811—Thomas Phipson.
1812—Joseph Webster.
1813—T. Lakin Hawkes.
1814—J. Ridout.
1815—John Dickenson.
1816—Samuel Smith.
1817—William Blakeway.
1818—William Phipson.
1819—Thomas Ryland.
1820—G. E. Lee.
1821—J. C. Bond.
1822—William Beale.
1823—Owen Johnson.
1824—John Ryland.
1825—J. W. Phipson.
1826—J. T. Lawrence.
1827—W. H. Stewart.
1828—Thomas Osler.
1829—Edward Corn.
1830—H. Smith.
1831—W. Wills.
1832—Josiah Corrie.
1833—William Whitfield.
1834—Thomas Tyndall.†"

LIST OF MAYORS OF BIRMINGHAM,

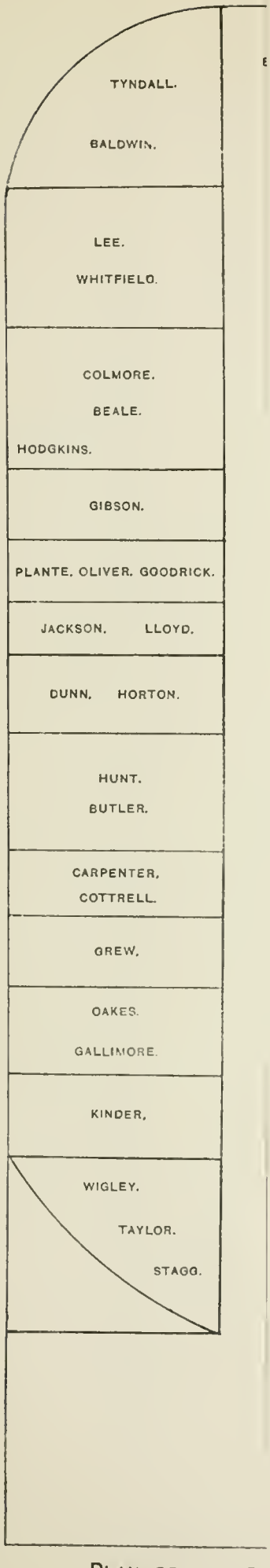
(UNITARIAN),

SOME OF WHOSE ANCESTORS LIE IN THE OLD MEETING HOUSE GRAVEYARD.

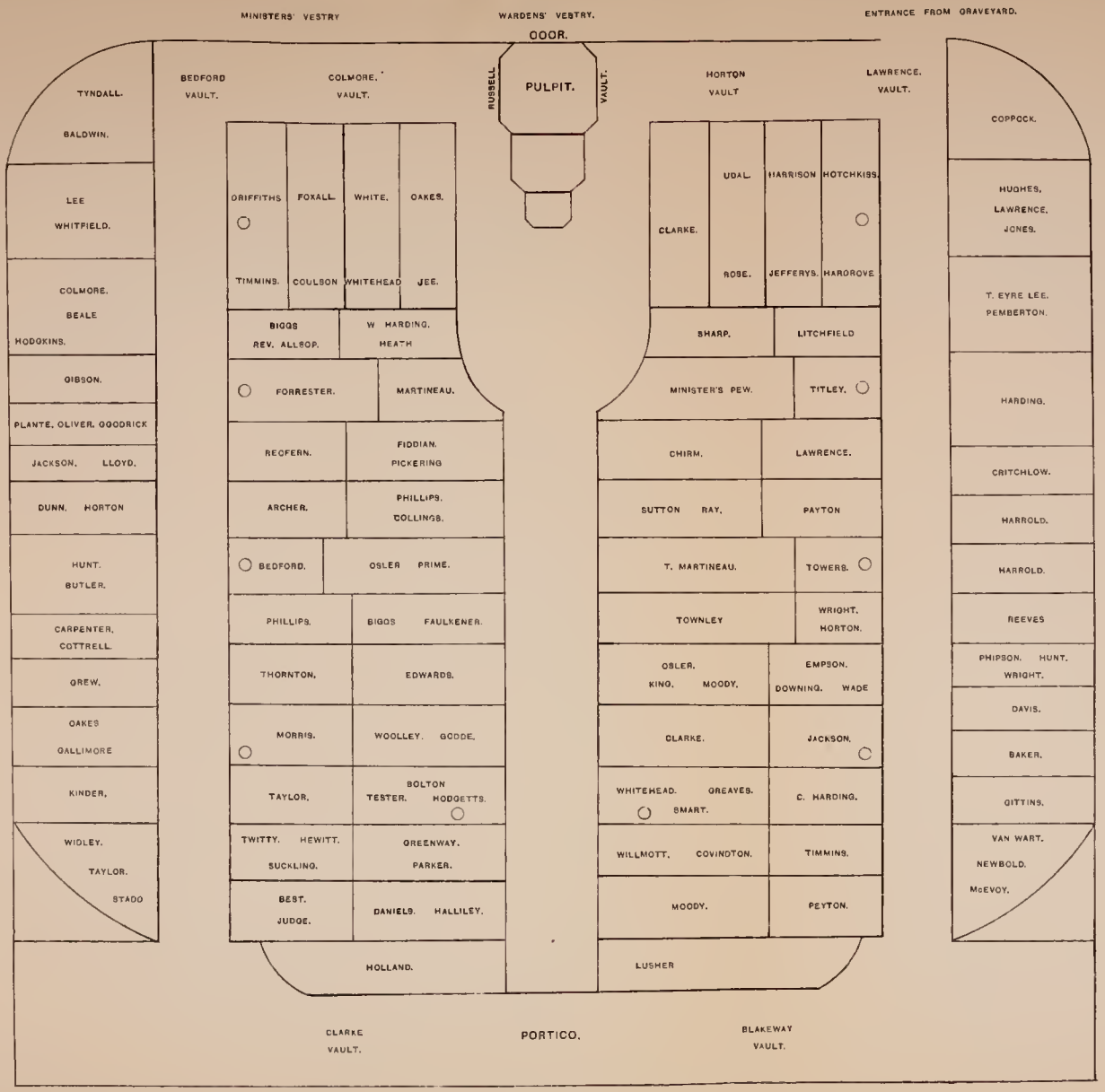
1841—Samuel Beale.
1843—Thomas Weston.
1844—Thomas Phillips.
1845—Henry Smith.
1846—Robert Martineau.
1848—Samuel Thornton.
1851—Henry Smith.
1853—James Baldwin.
1854—John Palmer.
1860—Arthur Ryland.
1868—Henry Holland.
1869—Thomas Prime.
1871—John Sadler.
1872—Ambrose Biggs
1873—Joseph Chamberlain.
1874—Joseph Chamberlain.
1875—Joseph Chamberlain.
1877—William Kenrick.
1878—Jesse Collings.
1879—Richard Chamberlain.
1880—Richard Chamberlain.

* John Wells dying in office, Benjamin Mansell was chosen in his stead.

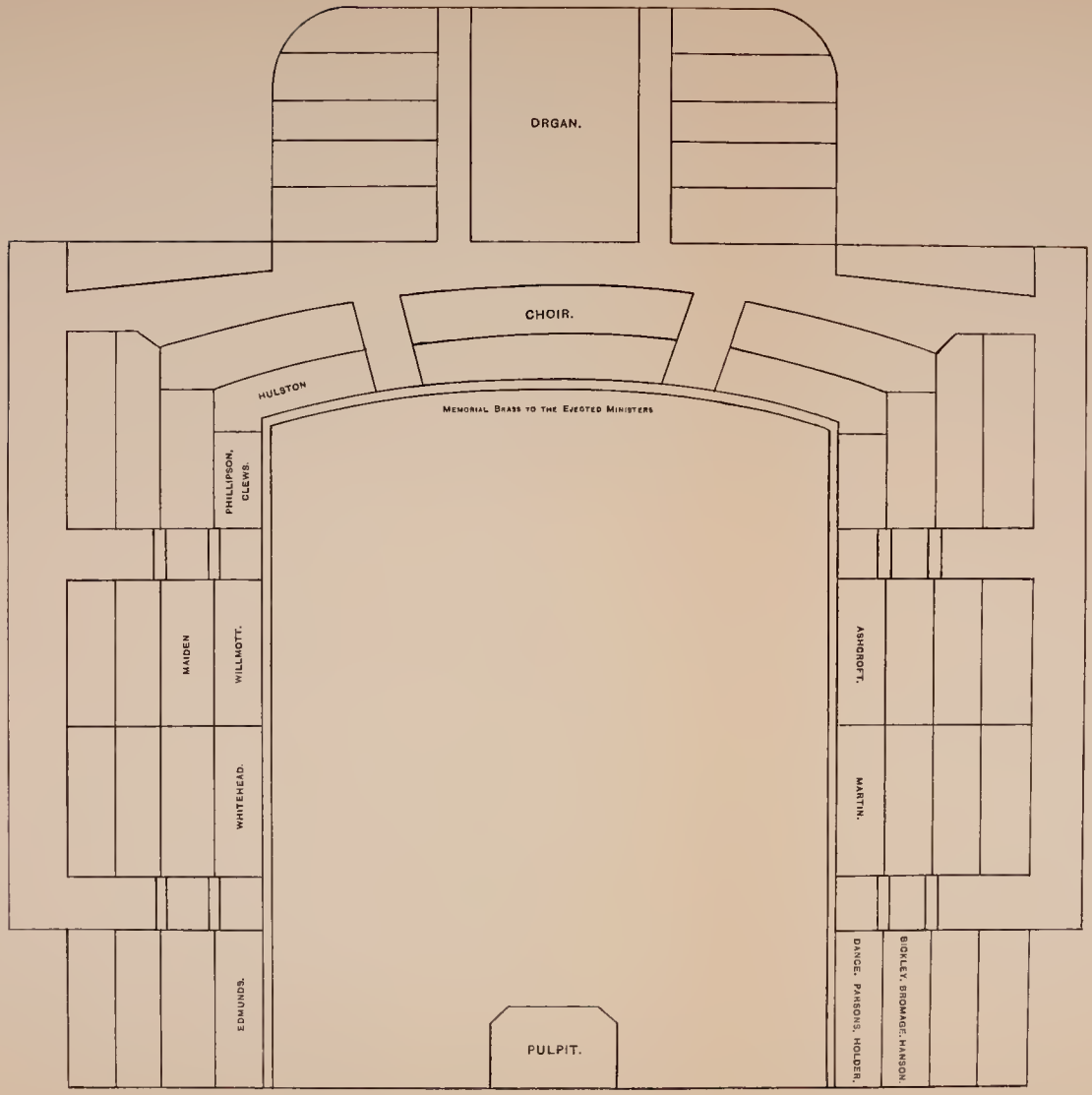
† Hutton's History of Birmingham, published by Guest, pp. 218, 219, 220, 221, 482, 483, 484.



PLAN OF THE PE



PLAN OF THE PEWS ON THE FLOOR OF THE CHAPEL, SHOWING THE NAMES OF THE PRESENT, AND SOME OF THE PAST SEAT-HOLDERS. ALSO POSITION OF VAULTS UNDER CHAPEL.



PLAN OF GALLERIES, WHICH ARE PRINCIPALLY USED BY THE SCHOOL CHILDREN.

School Rooms, from graveyard.

THE SUNDAY SCHOOLS.

THE history of the Old Meeting would be incomplete without some mention of the schools, which have been noted through a long series of years for their great usefulness; and many now holding good positions in the town have reason to be thankful for the instruction they have received there.

The year 1781 is memorable in the history of Sunday Schools in general. Robert Raikes, of Gloucester, first conceived the idea of them, and we all know how his labours were crowned with success. The Old and New Meeting societies commenced their schools in 1787, and we learn that—

"It was one of the first resolutions of the Old Meeting committee (though bordering on the ludicrous), 'That the number of children be limited to twenty.' The children were to be taught to read and to repeat their catechism, and then to be dismissed, with the present of a Bible, to make room for new comers."*

The schools were held at various houses before the present building was erected. The girls occupied the lower rooms till 1856, when they were removed to the New Lecture Room, where they have received instruction ever since.

This notice of the Sunday Schools would not be complete without some mention of James Luckcock, who has been justly called the "Father of Sunday School instruction in Birmingham." The following account of him is taken from a "Short Biographical Tribute to his Memory," by Mr. Thomas Clark, Junr., and is dated Edgbaston, June 1, 1835.

"Mr. J. Luckcock was born October 24th, 1761. . . . His principal schooling in early life was acquired under the care of Mr. Howell, master of Winson Green Academy, near Birmingham, and he afterwards resided a short time in France, for the purpose of obtaining a knowledge of the language of that country. He served his time, as an apprentice, to Mr. Benjamin May, plater, New Street, at the expiration of which he joined his brother Joseph in the business of buckle making. Change of fashion destroying the buckle trade, he afterwards became a manufacturing jeweller, in which business, by his industry, care, and persevering attention, he obtained a moderate competency.

"In 1787 he became actively engaged in the important business of Sunday School instruction. . . . Connected with the schools, was founded in 1796 the Brotherly Society, whose members were selected from amongst the most promising youths of the schools, and trained up with a view of becoming teachers, 'who should undertake *gratuitously* to instruct others, in consideration of the benefits which they themselves had received.' . . . Mr. Luckcock had long entertained the project of erecting a new and commodious range of buildings for the use of the Old Meeting Sunday Schools, and having at length, in the year 1817, succeeded in raising, chiefly by voluntary contributions, a sufficient fund for that purpose, he had the distinguished honour of being invited to lay the first stone of the new pile, which he accordingly did [April 19, 1820], in the presence of a large concourse of persons, consisting of the friends, teachers, and pupils of the schools. On this interesting and memorable occasion the Rev. Stephen Weaver Browne, then minister of the chapel, delivered a most eloquent and impressive address, in which he paid a just tribute to the long and invaluable services which Mr. Luckcock had rendered to the establishment, and in particular to the persevering exertions which had been the means of enabling them to commence the present undertaking. The stone was laid with a handsome silver trowel, which was made expressly for the purpose, and which was afterwards presented to Mr. Luckcock by the subscribers, with an appropriate and highly gratifying inscription engraved upon it."

From one of the minute books of the schools we learn that—

* Hutton's History of Birmingham, published by Guest, p. 231.

"Nov. 29, 1818.—It was suggested to the society the propriety of evincing their esteem for Mr. James Luckcock (the invaluable friend of the Old Meeting Sunday Schools) by respectfully requesting him to sit for his portrait, and that it may be hung in the new schools. The following were the names of the committee to carry out the suggestion:—J. Godfrey, J. Reily, W. Greenway, G. Coles, W. Poolton, and G. Tyndall."

The portrait, which was painted by Mr. Henry Wyatt, was considered an "admirable and characteristic likeness." It now hangs in the Lecture Room.

Mr. Luckcock published several books: one of the best known, entitled "Moral Culture," which appeared in 1817, was often presented as a prize to the boys. The biographical notice goes on to say that—

"Mr. Luckcock sought no other or higher reward than the approbation of his own conscience, yet he did esteem it the proudest day of his life when a deputation from the Brotherly Society and the supporters of the Sunday Schools, headed by Mr. Thomas Wright Hill,* father of the late learned member for Hull, and one of the founders and most zealous friends of the schools, presented him with a gold medal, bearing this inscription:—

"'To the Author of "Moral Culture;"
This Medal is presented by his friends and admirers,
as a record of esteem for his successful exertions
in the Old and New Meeting Sunday Schools,
from their commencement to the present time,
Jubilee, Sept. 14, 1831.'

"The medal also bore an accurate likeness, in profile, of Mr. Luckcock, round which was inscribed—

"'JAMES LUCKCOCK,
Father of Sunday School Instruction in Birmingham.
Born Oct. 24, 1761.'

"Mr. Luckcock retained to the last the full possession of all his mental faculties. He died on Monday, April 27th, 1835, and on the following Friday his remains were interred in the cemetery of the Old Meeting House, whither they were followed by the members of the Brotherly Society, and a considerable number of his sorrowing relatives and friends."

It is interesting to know that about the years 1835 and 1836 the classes of the Mechanics' Institution for evening tuition were held in these schools. These classes formed the foundation of our present glorious Midland Institute, the connecting link being the Polytechnic Institute.

* Founder of Hazelwood School, Edgbaston, and father of the late Sir Rowland Hill and the late Mr. Commissioner Hill, Recorder of Birmingham.

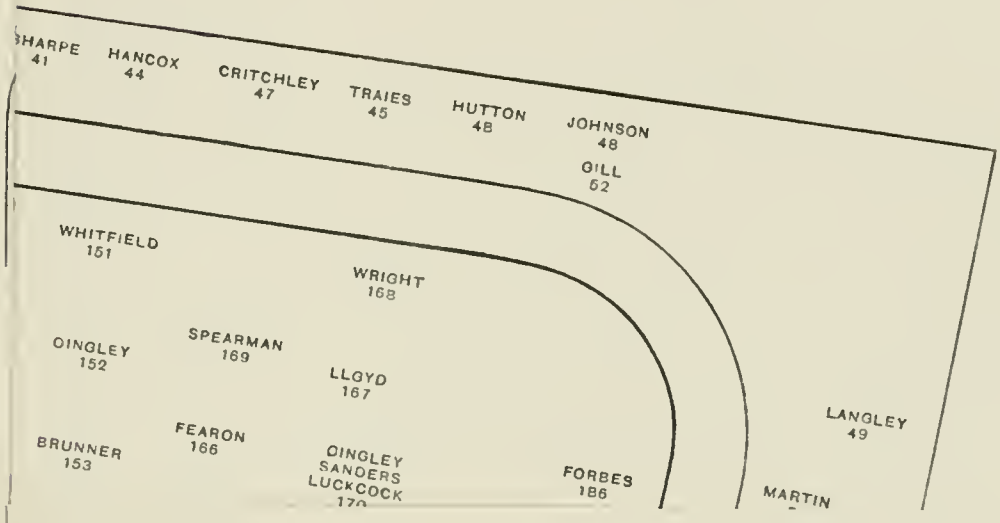
LIST OF SERMONS

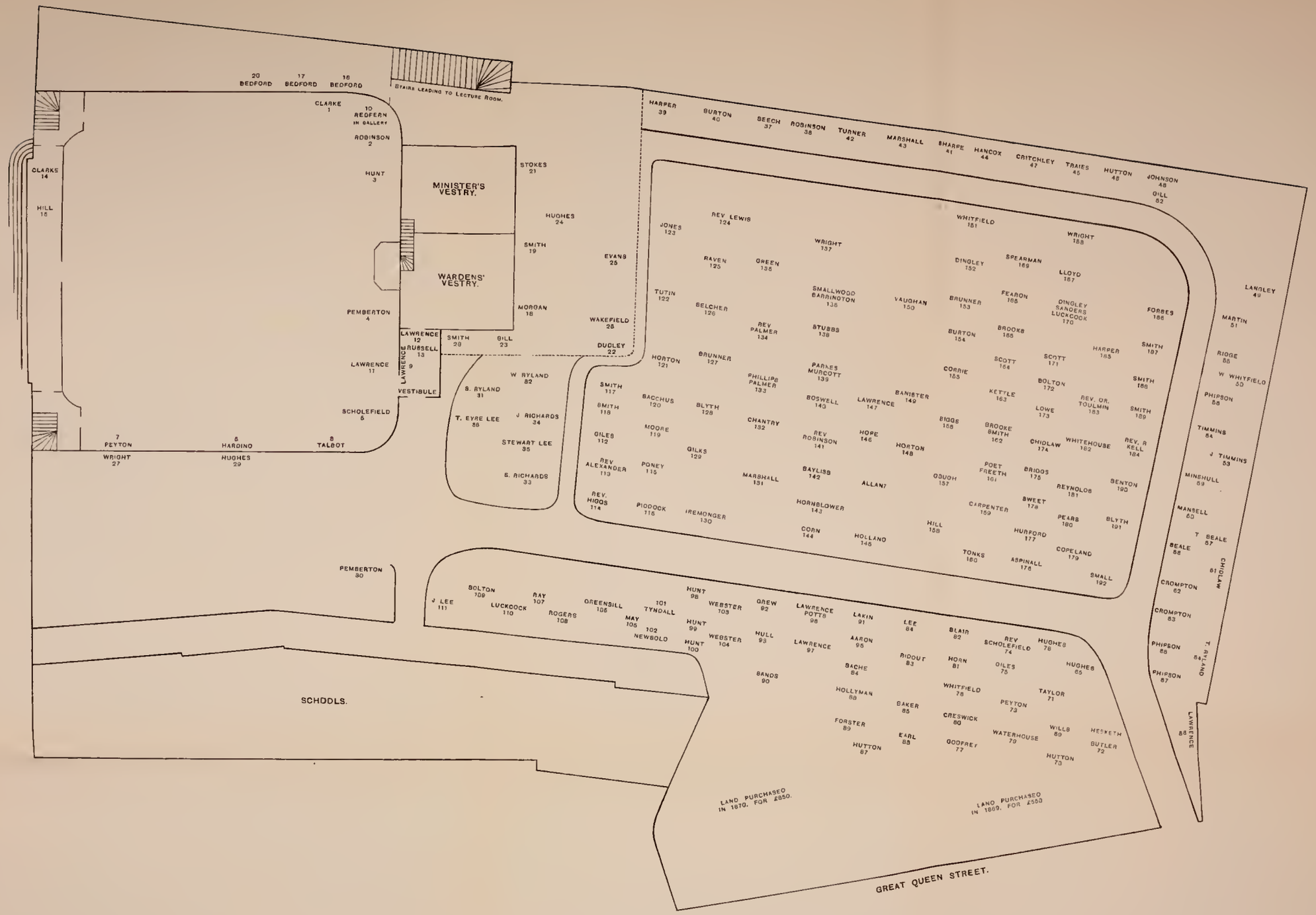
PREACHED ON BEHALF OF THE FUNDS FOR THE SUPPORT OF THE SUNDAY SCHOOLS CONNECTED WITH THE OLD MEETING HOUSE, BIRMINGHAM, WITH AMOUNTS COLLECTED, AND NAMES OF PREACHERS, FROM 1790 TO 1881

			£	s.	d.
1790	Rev.	Radcliffe Scholefield, Minister of the Chapel	16	6	7
1791	,,	John Coates, Birmingham ...	20	14	4
1792	,,	John Edwards, Birmingham ...	35	18	9
1793	,,	William Wood, Dudley	26	8	3
1794	,,	John Scott, Cradley	36	12	4
1795	,,	Benjamin Carpenter, Stourbridge	28	13	8
1796	,,	John Coates, Birmingham ...	38	4	9
1797	,,	Jehoiada Brewer, Birmingham ...	41	2	9
1798	,,	Hugh Worthington, London ...	30	9	2
1799	,,	Benjamin Naylor, Sheffield ...	30	9	4
1800	,,	Samuel Griffiths, Wolverhampton	30	3	6
1801	,,	Robert Kell, Birmingham ...	37	11	7
1802	,,	Thomas Jenkins, Stourbridge ...	33	7	5
1803	,,	Edmund Butcher, Sidmouth ...	39	12	3
1804	,,	Samuel Palmer, Hackney ...	35	18	9
1805	,,	Joshua Toulmin, Birmingham ...	36	3	6
1806	,,	John Kentish, Birmingham ...	36	15	4
1807	,,	James Hews Bransby, Dudley ...	33	8	3
1808	,,	John Lane, Hinckley	34	19	10
1809	,,	Samuel Shattock, Hull	32	0	3
1810	,,	Alexander Patterson, Stourbridge	34	7	9
1811	,,	Richard Fry, Kidderminster ...	32	12	2
1812	,,	Timothy Davis, Coventry ...	27	11	4
1813	,,	John Kenrick, then resident in Birmingham	32	2	0
1814	,,	George Kenrick, Hull	30	5	6
1815	,,	Charles Berry, Leicester ...	31	5	0
1816	,,	James Yates, Birmingham ...	35	15	0
1817	,,	John Corrie, Birmingham ...	38	14	0
1818	,,	James Hews Bransby, Dudley ...	36	4	2
1819	,,	Stephen Weaver Browne, Birmingham	50	8	7
1820	,,	Edward Bristowe, Birmingham...	33	4	0
1821	,,	William Field, Warwick... ...	38	14	4
1822	,,	Hugh Hutton, Birmingham ...	47	5	0
1823	,,	Edward Higginson, Derby ...	42	13	8
1824	,,	Charles Wallace, Altringham ...	43	0	2
1825	,,	Edward R. Dymoke, Warrington	57	15	8
1826	,,	John R. Wreford, Birmingham ...	44	10	4
1827	,,	William Turner, York	37	12	6
1828	,,	George Harris, Glasgow... ...	46	7	0
1829	,,	John Corrie (morning) Birmingham J. S. Hyndeman (evening) Cradley	36	6	8
1830	,,	Samuel Bache, Dudley	34	0	0
1831	,,	William Gaskell, Manchester ...	33	14	7
1832	,,	Hugh Hutton (in aid of debt), Birmingham	22	13	3
1832	,,	John Kentish, Birmingham ...	26	3	7
1833	,,	— Hort, Gorton	35	8	0
1834	,,	Henry Hunt Piper, Norton ...	45	13	9
1835	Rev.	Archibald Macdonald, Royston ...	42	12	7
1836	,,	John Taylor, Kidderminster ...	42	11	6
1837	,,	Henry Acton, Exeter	40	0	1
1838	,,	Bartholomew Stannus, Sheffield	37	2	8
1839	,,	Edward Tagart, London... ...	32	15	1
1840	,,	David Davidson, London ...	31	3	5
1841	,,	John Kentish (morn.) Birmingham Hugh Hutton (even.) Birmingham	41	5	2
1842	,,	Matthew Gibson, Kidderminster	33	4	11
1843	,,	William James, Bristol	39	0	9
1844	,,	Dr. Meesom, Warwick	37	11	5
1845	,,	James Taplin, Colyton	40	0	3
1846	,,	Dr. Sadler, Hampstead	44	9	3
1847	,,	John Boucher, Hackney	43	5	2
1848	,,	James Cranbrook, Birmingham ...	44	3	7
1849	,,	Dr. Harrison, Brixton	41	1	1
1850	,,	James Brooks, Gee Cross ...	37	17	10
1851	,,	Thomas Felix Thomas, Ipswich...	33	1	0½
1852	,,	Charles Clarke, Birmingham ...	40	13	10½
1853	,,	James Martineau, Liverpool ...	46	15	0½
1854	,,	E. Myers (morning), Walsall .. W. McKean (evening), Oldbury...	32	19	1
1855	Mr.	George Dawson, Birmingham ...	59	14	11¼
1856	Rev.	T. E. Poynting, Monten ...	21	1	1
1857	,,	J. J. Tayler, London	36	7	11
1858	,,	W. Gaskell, Manchester	42	15	3
1859	,,	Charles Beard, Gee Cross ...	28	3	8
1860	,,	W. H. Channing, Liverpool ...	59	2	3½
1861	,,	H. W. Crosskey, Glasgow ...	37	12	7½
1862	,,	H. Solly, Lancaster	35	1	1
1863	,,	James Martineau, London ...	42	18	10
1864	,,	John Wright, Bury	32	0	0
1865	,,	J. J. Tayler	31	13	6
1866	,,	D. Maginnis, Stourbridge ...	27	13	4
1867	,,	W. James, Bristol	37	6	4
1868	,,	W. Gaskell, Manchester	42	18	6
1869	,,	T. W. Chignell, Exeter	52	15	6
1870	,,	P. W. Clayden, London	32	0	6
1871	,,	H. E. Dowson, Gee Cross ...	31	16	0
1872	,,	R. R. Suffield, Croydon	35	15	11
1873	,,	T. W. Chignell, Exeter	42	15	11½
1874	,,	F. W. Walters, Preston	45	8	6
1875	,,	T. W. Chignell, Exeter	39	15	5
1876	,,	R. R. Suffield	32	14	6
1877	,,	C. Wicksteed (morning) ... ... D. Maginnis (evening)	27	13	1
1878	,,	R. A. Armstrong, Nottingham ...	30	13	11
1879	,,	Dr. Laird Collier (U.S.A.) ...	53	12	6
1880	,,	Page Hopps	26	7	5
1881	,,	P. W. Clayden	28	3	10

THE GRAVEYARD.

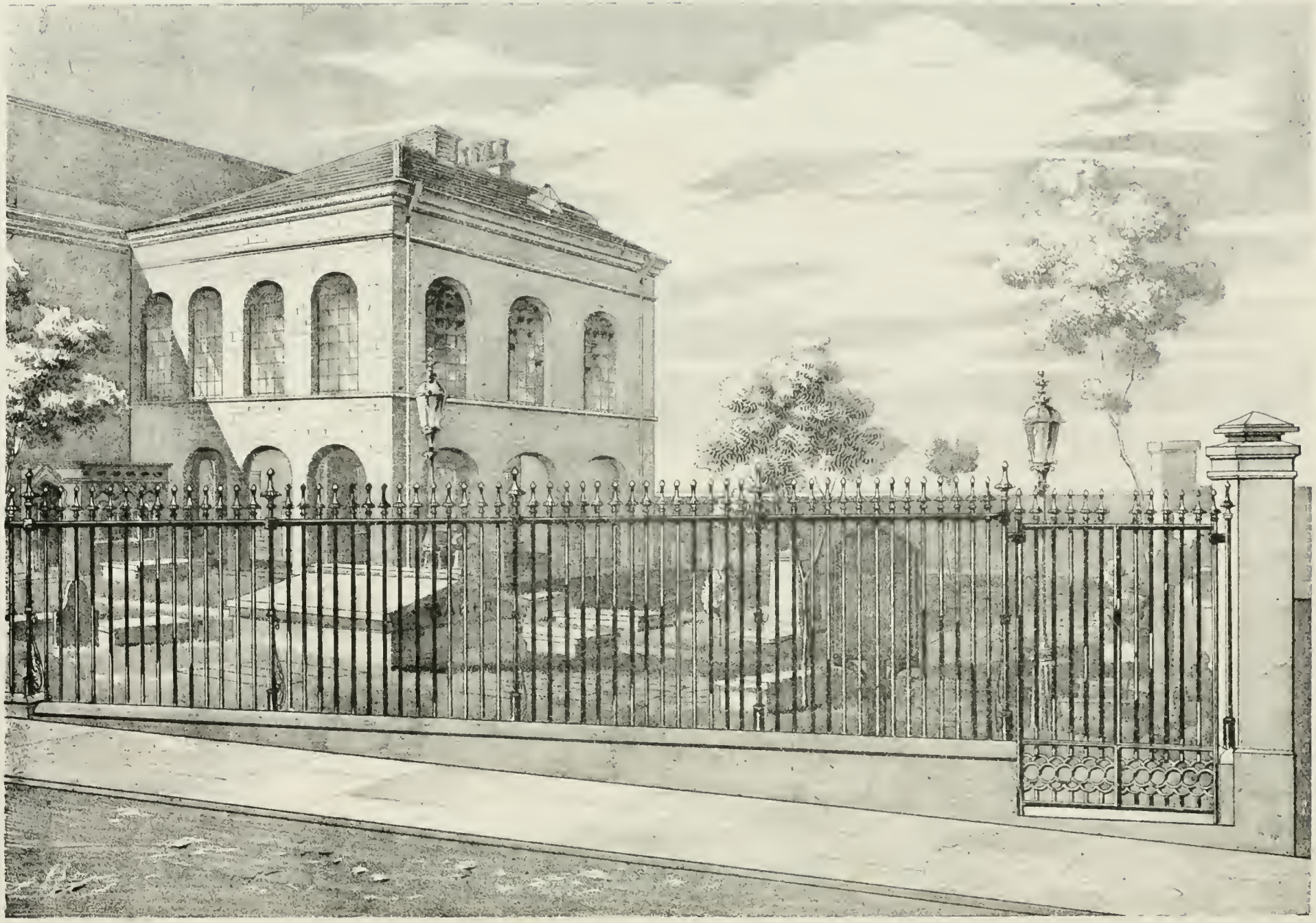
THE burial-ground, about to be completely annihilated, contains the ashes of many of the leading men in the town, as will be seen by the names recorded on the mural tablets and gravestones. To quote the words of a local writer: "To walk through the graveyard, and to read the names upon the tombstones, is like reading the history of Birmingham for nearly two centuries. Most of the names familiar to Birmingham men are to be found there, family by family, generation after generation" The burial-ground has been used by the Old and New Meeting congregations. It was enlarged by subscription in 1779, and again in the years 1869 and 1870, by the purchase from the London and North Western Railway Company of two pieces of land facing Great Queen Street, at a cost of £1,400. The last thirteen years it has formed a bright green spot in the centre of the town.


SHARPE
41
HANCOX
44
CRITCHLEY
47
TRAIES
45
HUTTON
48
JOHNSON
48
GILL
52
WHITFIELD
151
WRIGHT
168
OINGLEY
152
SPEARMAN
169
LLOYD
167
LANGLEY
49
BRUNNER
153
FEARON
166
OINGLEY
SANDERS
LUCKCOCK
170
FORBES
186
MARTIN

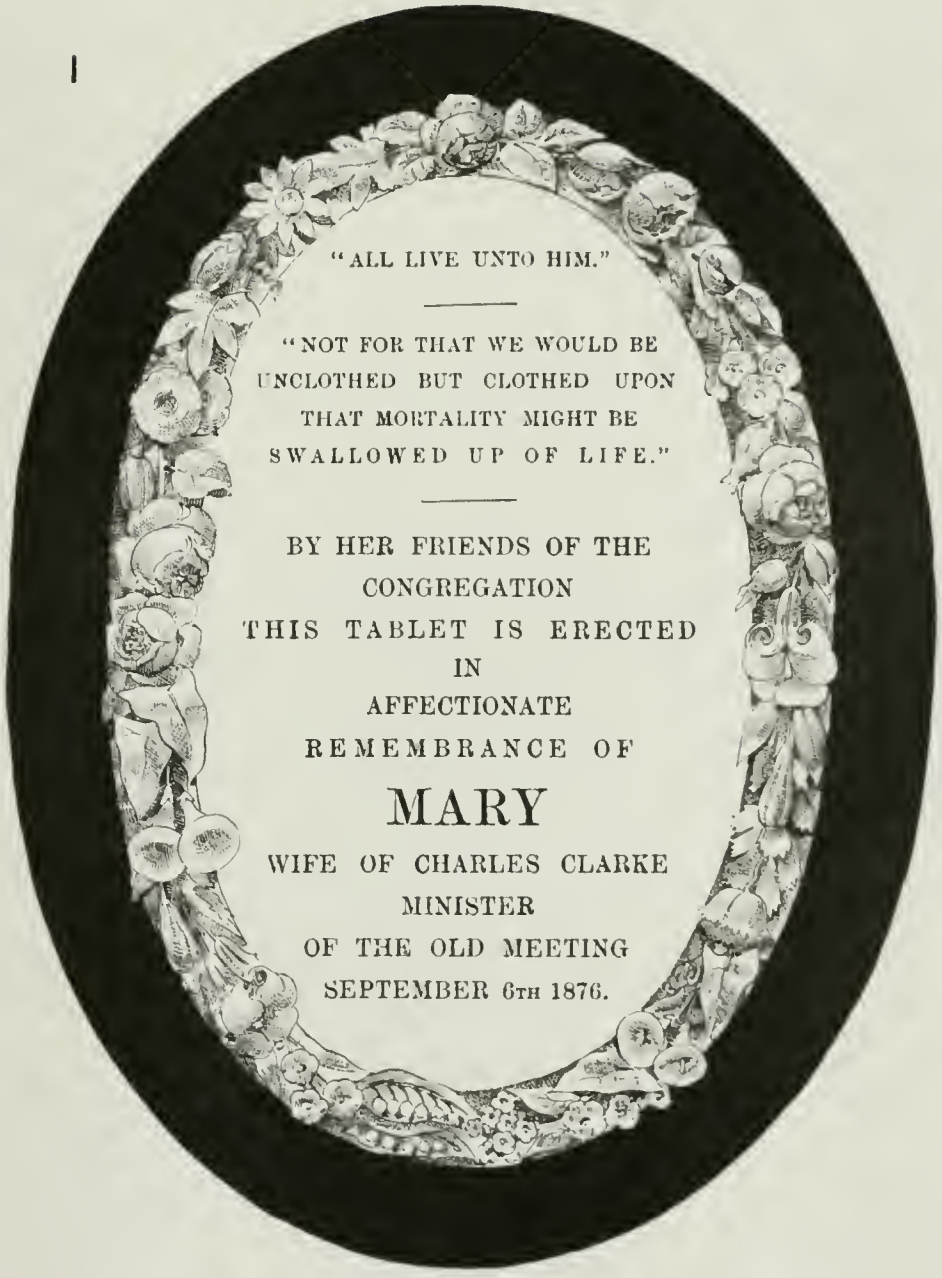


PLAN OF GRAVEYARD, CHAPEL, AND VESTRIES (1881), SHOWING THE POSITION OF ALL THE MURAL TABLETS AND GRAVESTONES

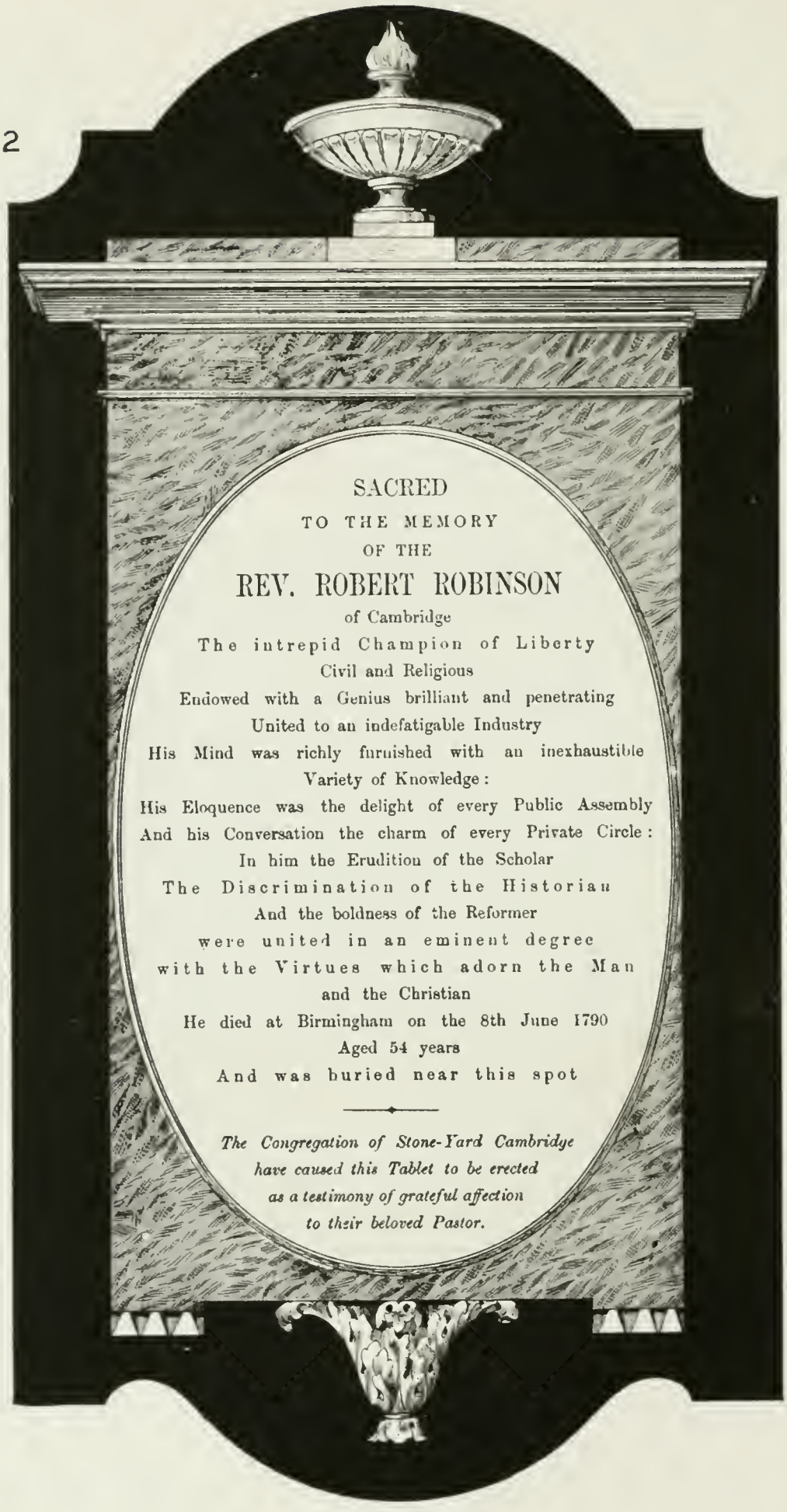
The Figure to each Name corresponds with the Number of the Engraving of each Tablet and Gravestone.



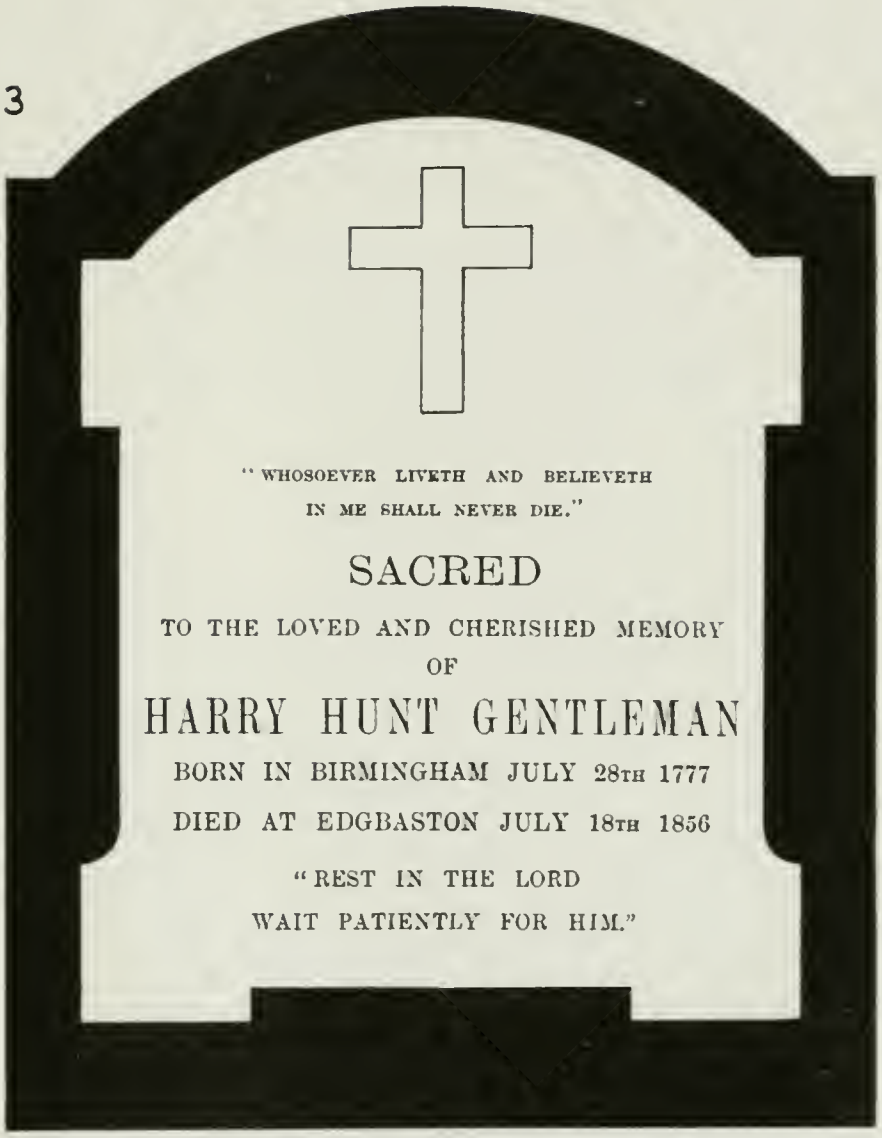
Lecture Room and Graveyard, from Queen Street.


"ALL LIVE UNTO HIM."
"NOT FOR THAT WE WOULD BE
UNCLOTHED BUT CLOTHED UPON
THAT MORTALITY MIGHT BE
SWALLOWED UP OF LIFE."
BY HER FRIENDS OF THE
CONGREGATION
THIS TABLET IS ERECTED
IN
AFFECTIONATE
REMEMBRANCE OF
MARY
WIFE OF CHARLES CLARKE
MINISTER
OF THE OLD MEETING
SEPTEMBER 6TH 1876.

2

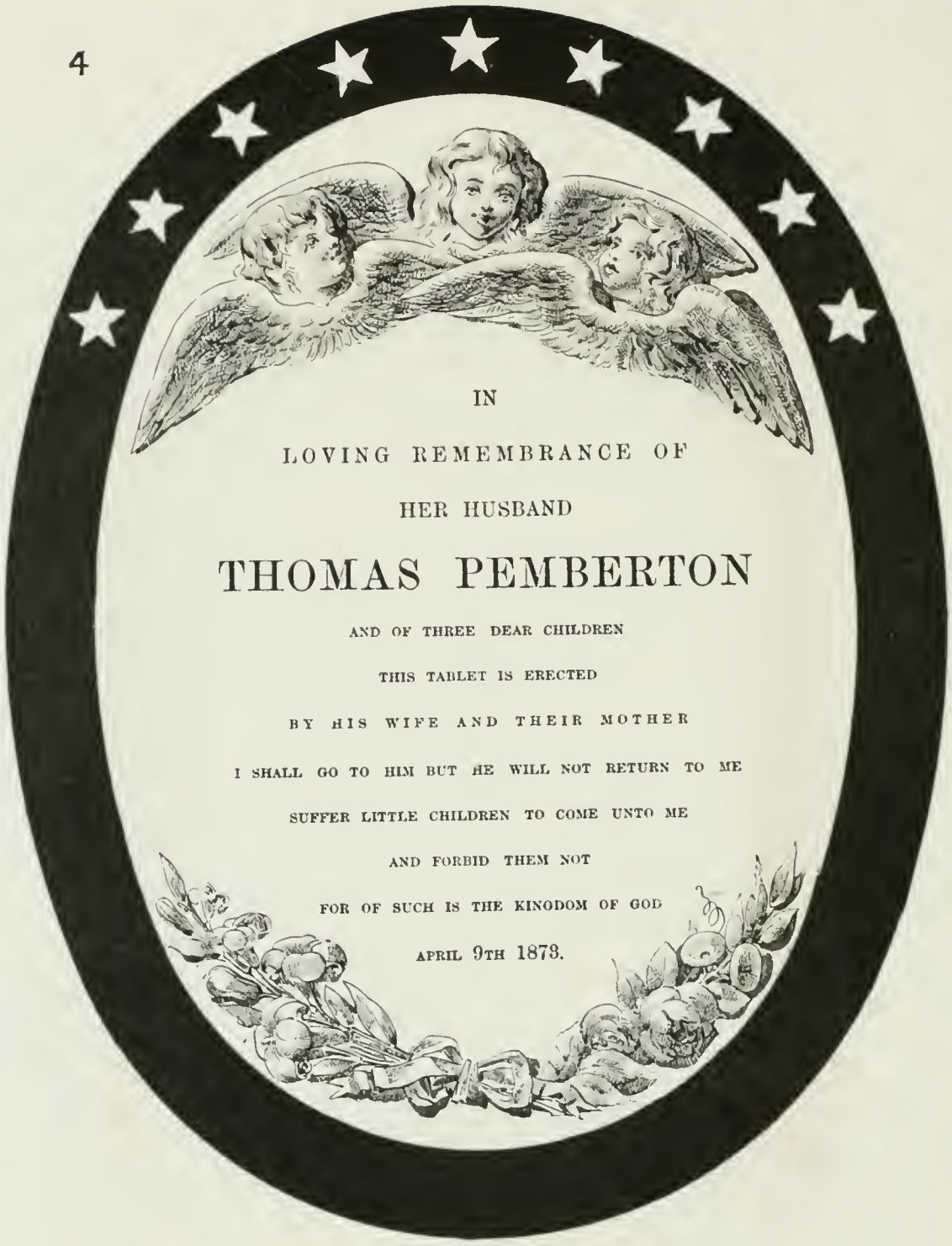

SACRED
TO THE MEMORY
OF THE
REV. ROBERT ROBINSON
of Cambridge
The intrepid Champion of Liberty
Civil and Religious
Endowed with a Genius brilliant and penetrating
United to an indefatigable Industry
His Mind was richly furnished with an inexhaustible
Variety of Knowledge:
His Eloquence was the delight of every Public Assembly
And his Conversation the charm of every Private Circle:
In him the Erudition of the Scholar
The Discrimination of the Historian
And the boldness of the Reformer
were united in an eminent degree
with the Virtues which adorn the Man
and the Christian
He died at Birmingham on the 8th June 1790
Aged 54 years
And was buried near this spot
The Congregation of Stone-Yard Cambridge
have caused this Tablet to be erected
as a testimony of grateful affection
to their beloved Pastor.

3

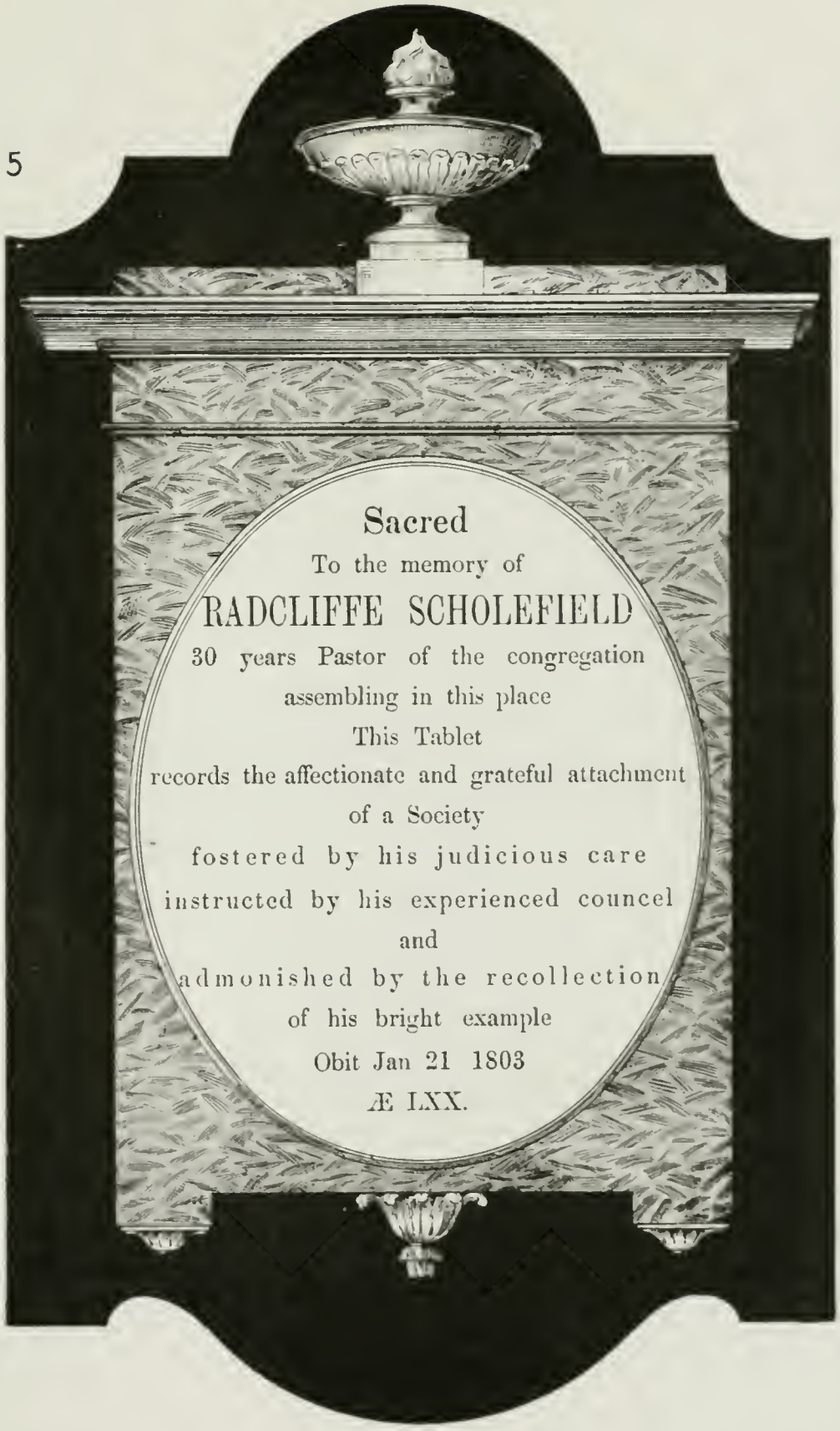

"WHOSOEVER LIVETH AND BELIEVETH
IN ME SHALL NEVER DIE."
SACRED
TO THE LOVED AND CHERISHED MEMORY
OF
HARRY HUNT GENTLEMAN
BORN IN BIRMINGHAM JULY 28TH 1777
DIED AT EDGBASTON JULY 18TH 1856
"REST IN THE LORD
WAIT PATIENTLY FOR HIM."

Harry Hunt, Esq., was a Lawyer in Birmingham.

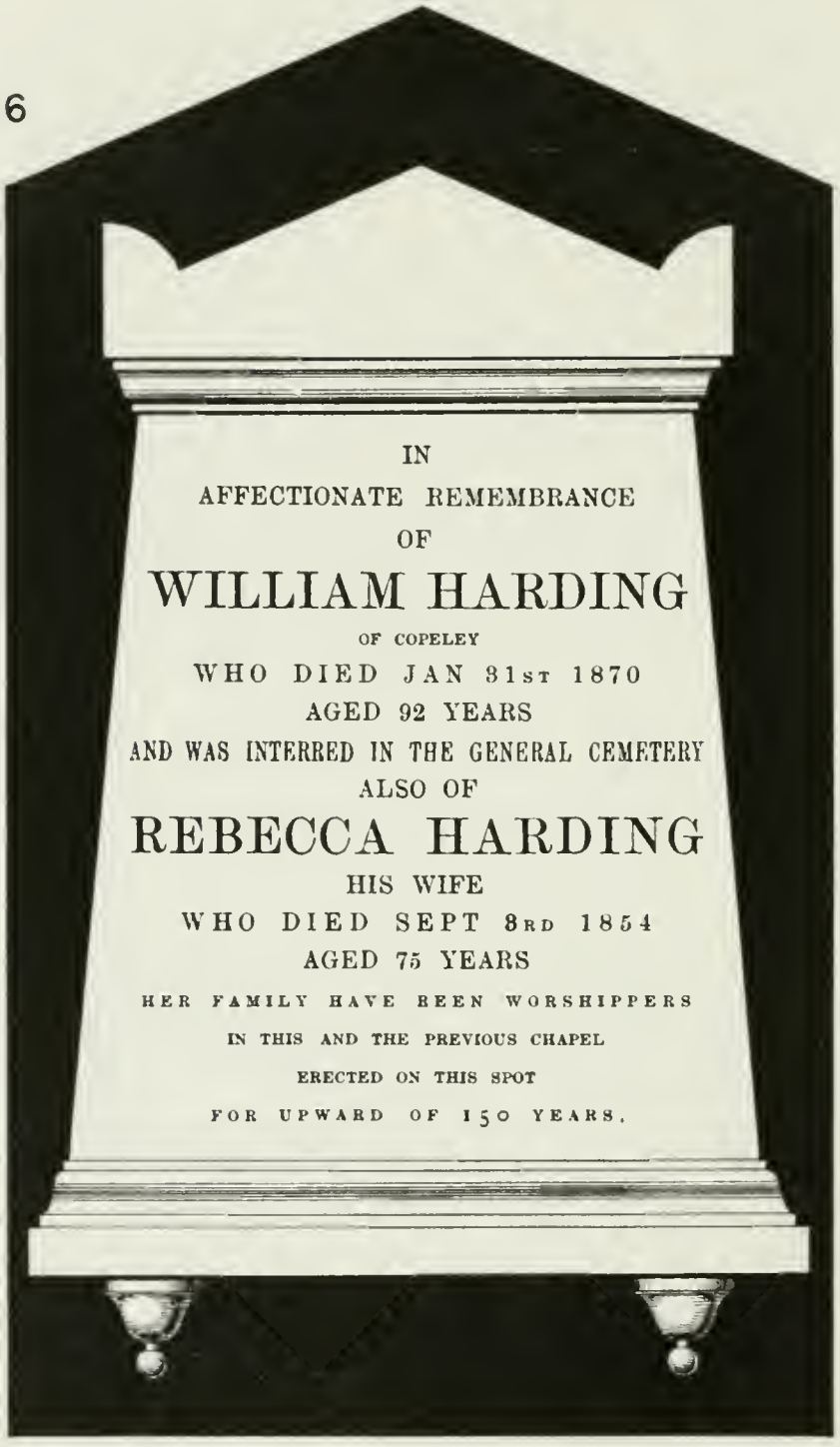
4


IN
LOVING REMEMBRANCE OF
HER HUSBAND
THOMAS PEMBERTON
AND OF THREE DEAR CHILDREN
THIS TABLET IS ERECTED
BY HIS WIFE AND THEIR MOTHER
I SHALL GO TO HIM BUT HE WILL NOT RETURN TO ME
SUFFER LITTLE CHILDREN TO COME UNTO ME
AND FORBID THEM NOT
FOR OF SUCH IS THE KINODOM OF GOD
APRIL 9TH 1873.

Mr. Thomas Pemberton was a much respected member of the Old Meeting Congregation. The following account of him appeared in the *Daily Post* of April 10, 1873. "It is with regret that we have to announce the death of Mr. Thomas Pemberton, senior partner in the celebrated firm of Pemberton and Sons, brassfounders—a firm which has been in existence upwards of a century. For many months Mr. Pemberton has been unwell, but he continued to transact business as usual. Last week he was in London, and when he returned home he complained of feeling weak. He went to bed at his usual hour on Tuesday night, and in consequence of suffering from rheumatic pains, he slept alone in his dressing-room. Between seven and eight o'clock next morning, when his wife went to call him, she became alarmed at his condition. Dr. Willington, of Handsworth, and Mr. Oliver Pemberton, brother of the deceased, were at once summoned, but on their arrival Mr. Pemberton was dead. They inferred that death, resulting from heart disease, had taken place whilst he was asleep. Mr. Pemberton has never taken any part in public affairs, but he was deeply interested in the cultivation of the fine arts. The eminent actor, Mr. Sothern, was one of his most intimate and attached friends, and always stayed with him when he visited Birmingham. Mr. Pemberton died at Heathfield Hall, a mansion which he had occupied about 17 years. It was previously the residence of James Watt, and that great engineer lived and died there. Deceased was in his 56th year, and he leaves a large family. Mr. Arthur Pemberton is now the only member of the firm."

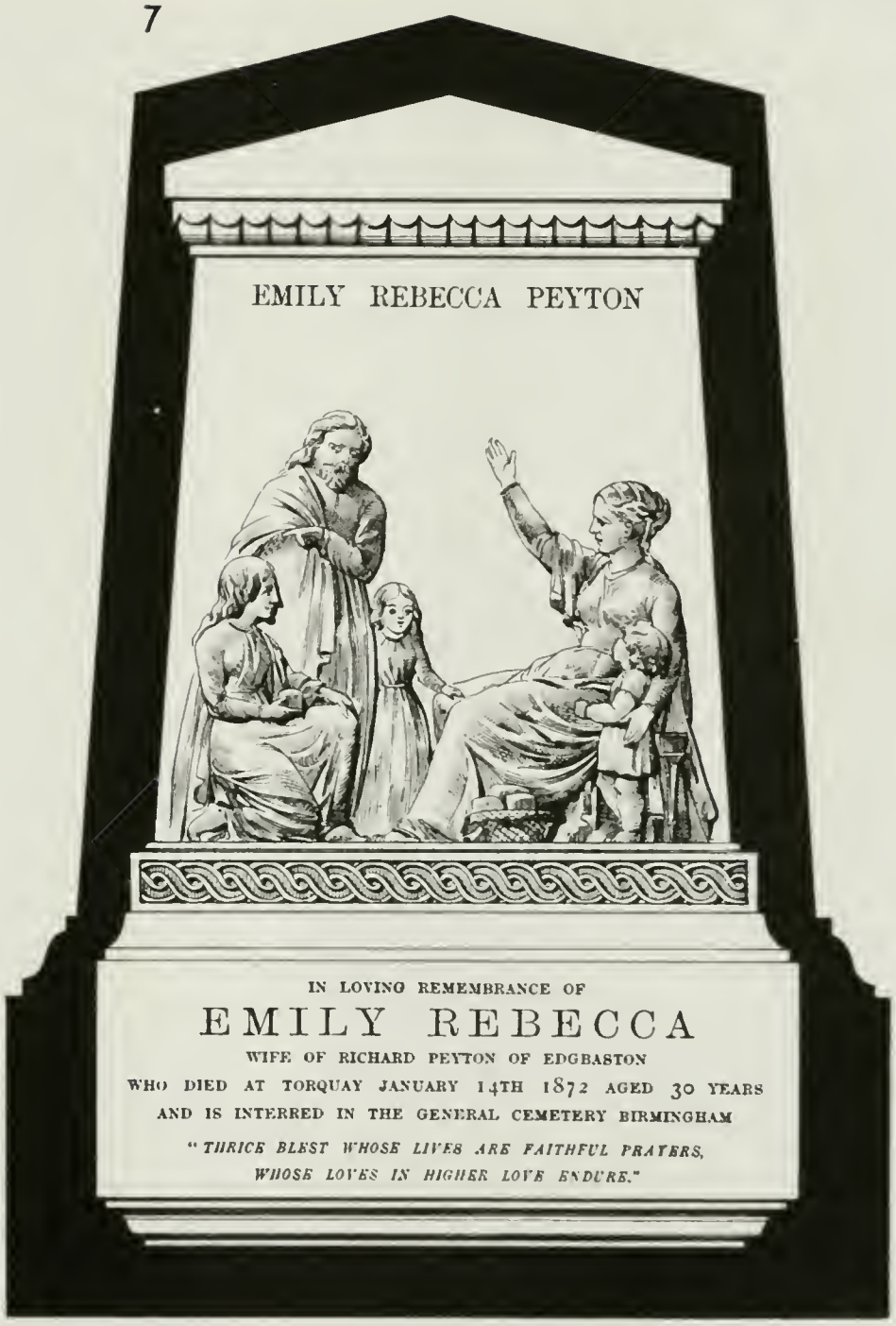

Sacred
To the memory of
RADCLIFFE SCHOLEFIELD
30 years Pastor of the congregation
assembling in this place
This Tablet
records the affectionate and grateful attachment
of a Society
fostered by his judicious care
instructed by his experienced councel
and
admonished by the recollection
of his bright example
Obit Jan 21 1803
Æ LXX.

6



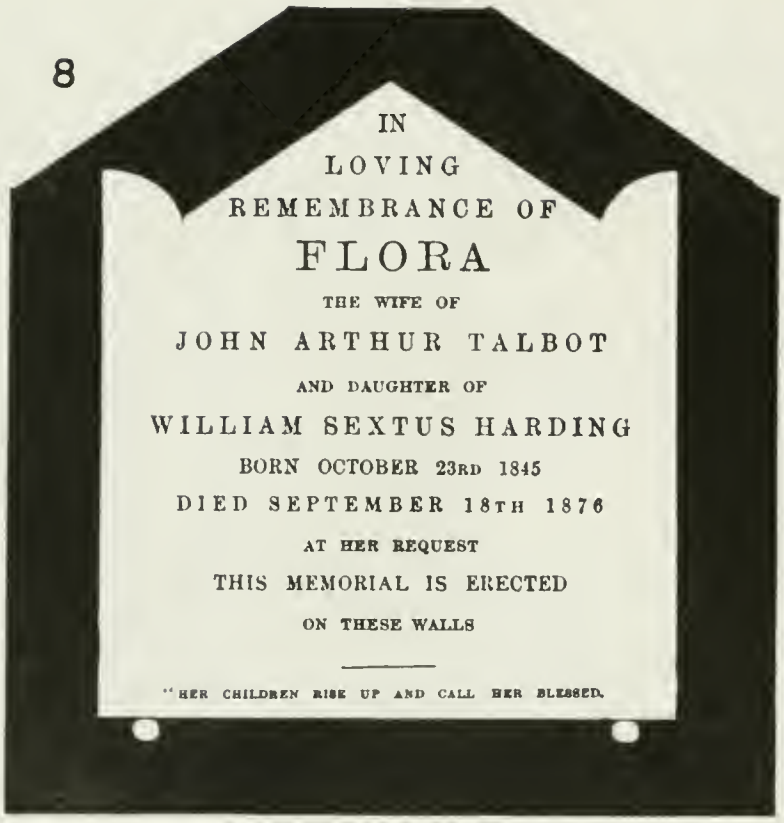
William Harding was a much respected member of the Old Meeting Congregation; he was appointed a Trustee in 1831, and was a liberal subscriber to all the improvements in connection with the Chapel and Graveyard. Rebecca Harding, his wife, born Pemberton.

7

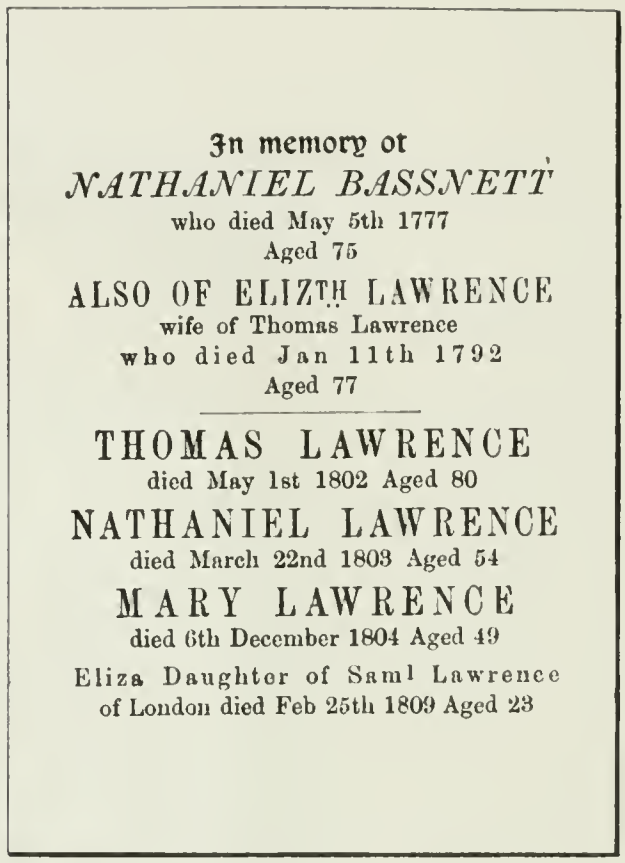

EMILY REBECCA PEYTON
IN LOVING REMEMBRANCE OF
EMILY REBECCA
WIFE OF RICHARD PEYTON OF EDGBASTON
WHO DIED AT TORQUAY JANUARY 14TH 1872 AGED 30 YEARS
AND IS INTERRED IN THE GENERAL CEMETERY BIRMINGHAM
"THRICE BLEST WHOSE LIVES ARE FAITHFUL PRAYERS,
WHOSE LOVES IN HIGHER LOVE ENDURE."

Emily Rebecca Peyton was a daughter of William Sextus Harding, Esq.

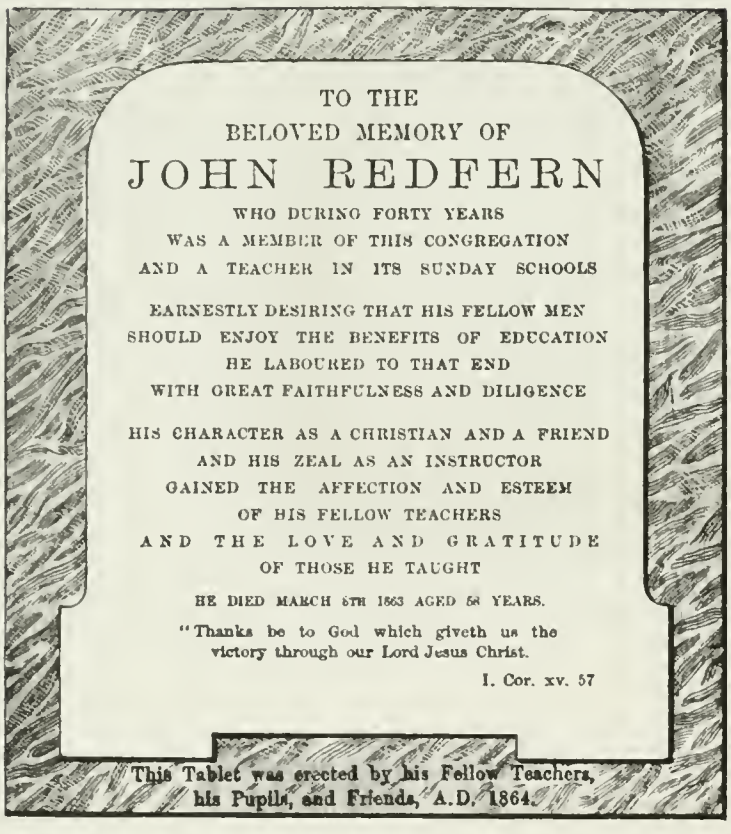
8


IN
LOVING
REMEMBRANCE OF
FLORA
THE WIFE OF
JOHN ARTHUR TALBOT
AND DAUGHTER OF
WILLIAM SEXTUS HARDING
BORN OCTOBER 23RD 1845
DIED SEPTEMBER 18TH 1876
AT HER REQUEST
THIS MEMORIAL IS ERECTED
ON THESE WALLS
"HER CHILDREN RISE UP AND CALL HER BLESSED.

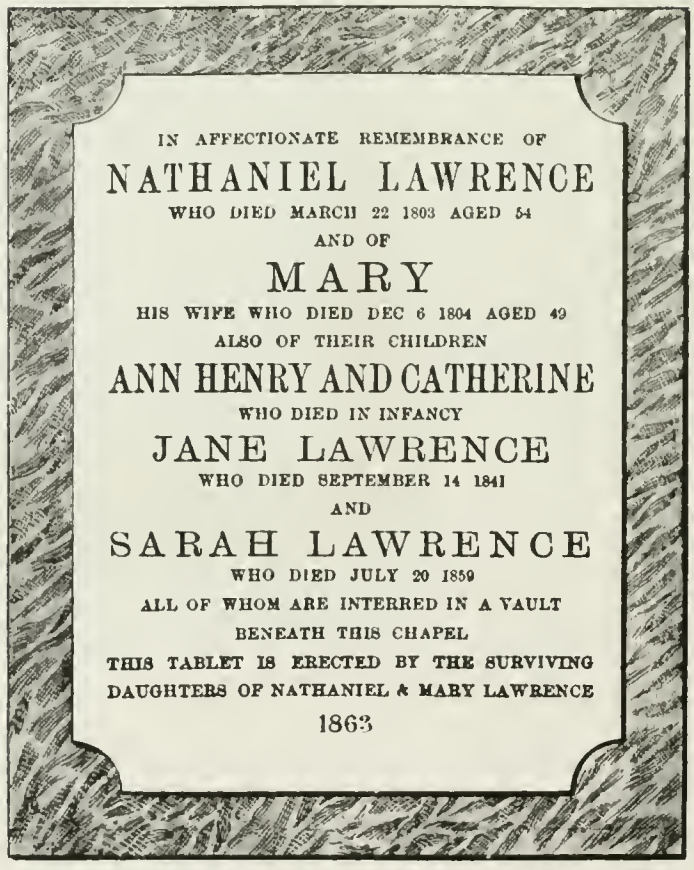
9


In memory of
NATHANIEL BASSNETT
who died May 5th 1777
Aged 75
ALSO OF ELIZTH LAWRENCE
wife of Thomas Lawrence
who died Jan 11th 1792
Aged 77
THOMAS LAWRENCE
died May 1st 1802 Aged 80
NATHANIEL LAWRENCE
died March 22nd 1803 Aged 54
MARY LAWRENCE
died 6th December 1804 Aged 49
Eliza Daughter of Saml Lawrence
of London died Feb 25th 1809 Aged 23

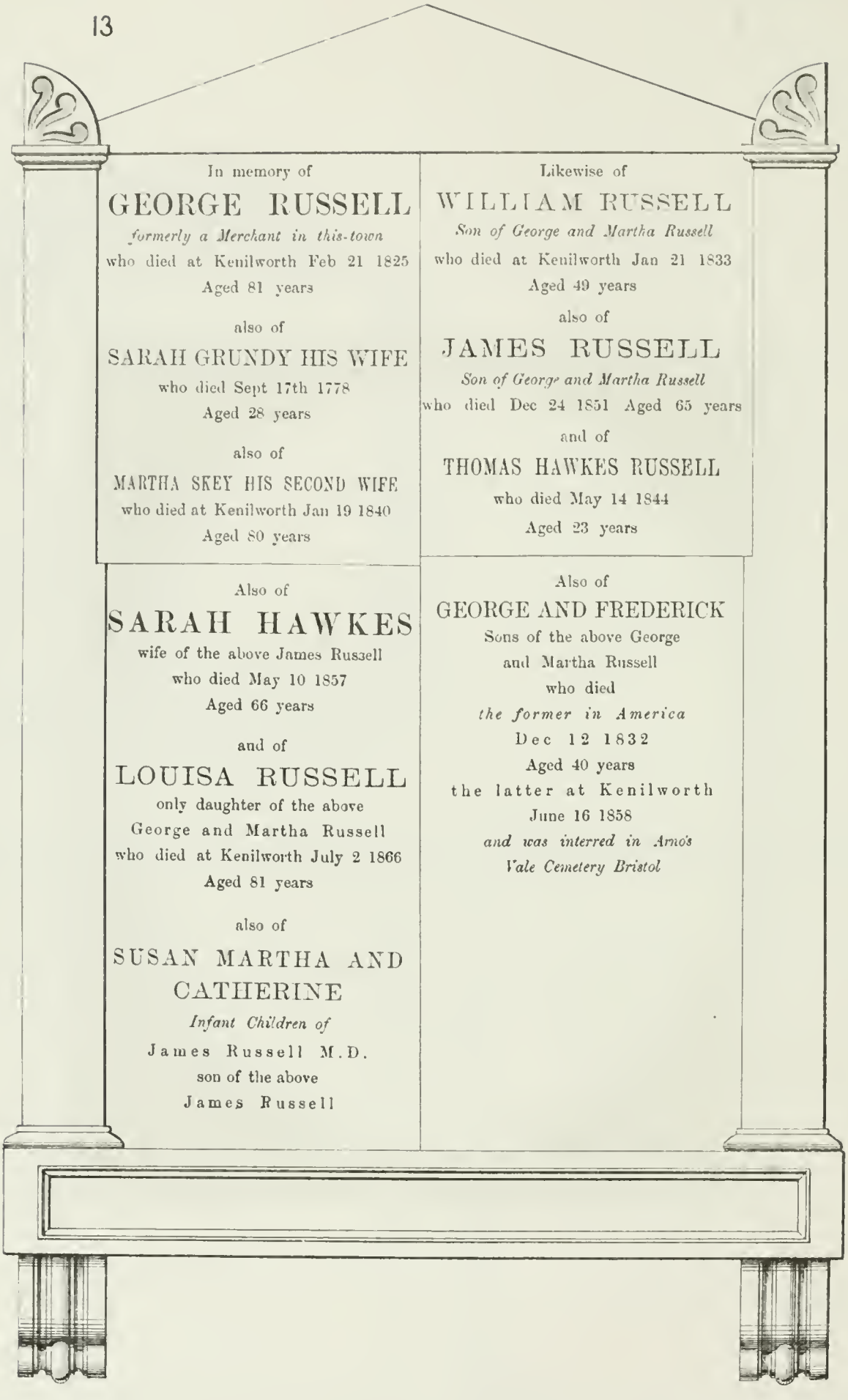
10


TO THE
BELOVED MEMORY OF
JOHN REDFERN
WHO DURING FORTY YEARS
WAS A MEMBER OF THIS CONGREGATION
AND A TEACHER IN ITS SUNDAY SCHOOLS
EARNESTLY DESIRING THAT HIS FELLOW MEN
SHOULD ENJOY THE BENEFITS OF EDUCATION
HE LABOURED TO THAT END
WITH GREAT FAITHFULNESS AND DILIGENCE
HIS CHARACTER AS A CHRISTIAN AND A FRIEND
AND HIS ZEAL AS AN INSTRUCTOR
GAINED THE AFFECTION AND ESTEEM
OF HIS FELLOW TEACHERS
AND THE LOVE AND GRATITUDE
OF THOSE HE TAUGHT
HE DIED MARCH 6TH 1863 AGED 58 YEARS.
"Thanks be to God which giveth us the
victory through our Lord Jesus Christ.
I. Cor. xv. 57
This Tablet was erected by his Fellow Teachers,
his Pupils, and Friends, A.D. 1864.

11


IN AFFECTIONATE REMEMBRANCE OF
NATHANIEL LAWRENCE
WHO DIED MARCH 22 1803 AGED 54
AND OF
MARY
HIS WIFE WHO DIED DEC 6 1804 AGED 49
ALSO OF THEIR CHILDREN
ANN HENRY AND CATHERINE
WHO DIED IN INFANCY
JANE LAWRENCE
WHO DIED SEPTEMBER 14 1841
AND
SARAH LAWRENCE
WHO DIED JULY 20 1859
ALL OF WHOM ARE INTERRED IN A VAULT
BENEATH THIS CHAPEL
THIS TABLET IS ERECTED BY THE SURVIVING
DAUGHTERS OF NATHANIEL & MARY LAWRENCE
1863

THIS TABLET
IS
ERECTED
BY THE DAUGHTERS
OF
JOHN TOWERS LAWRENCE
WHO DIED MAY 4TH 1871
IN LOVING MEMORY OF THEIR FATHER
AND OF HIS SISTERS
ANN LAWRENCE
WHO DIED DEC 7TH 1862
AND
SARAH LAWRENCE
WHO DIED NOVEMBER 15
1877



In memory of
GEORGE RUSSELL
formerly a Merchant in this-town
who died at Kenilworth Feb 21 1825
Aged 81 years

also of
SARAH GRUNDY HIS WIFE
who died Sept 17th 1778
Aged 28 years

also of
MARTHA SKEY HIS SECOND WIFE
who died at Kenilworth Jan 19 1840
Aged 80 years

Likewise of
WILLIAM RUSSELL
Son of George and Martha Russell
who died at Kenilworth Jan 21 1833
Aged 49 years

also of
JAMES RUSSELL
Son of George and Martha Russell
who died Dec 24 1851 Aged 65 years

and of
THOMAS HAWKES RUSSELL
who died May 14 1844
Aged 23 years

Also of
SARAH HAWKES
wife of the above James Russell
who died May 10 1857
Aged 66 years

and of
LOUISA RUSSELL
only daughter of the above
George and Martha Russell
who died at Kenilworth July 2 1866
Aged 81 years

also of
SUSAN MARTHA AND CATHERINE
Infant Children of
James Russell M.D.
son of the above
James Russell

Also of
GEORGE AND FREDERICK
Sons of the above George
and Martha Russell
who died
the former in America
Dec 12 1832
Aged 40 years
the latter at Kenilworth
June 16 1858
and was interred in Arno's
Vale Cemetery Bristol

The Russell family has long been honourably known in the history of Birmingham. William Russell, whose house at Showell Green was burnt at the Priestley Riots, 1791, was Great Uncle to Dr. James Russell (Physician to the General Hospital), one of the present representatives of the family.

14

THIS
FROM HER HUSBAND AND CHILDREN
IN
GRATEFUL REMEMBRANCE OF
MARY
WIFE OF CHARLES CLARKE
WHOSE SPIRIT
WENT FROM THEM SEPT 6TH 1876

Granite Tablet in the Portico to mark the site where Mrs. Clarke (wife of the Rev. C. Clarke, minister of the Old Meeting) was buried; the Tablet erected to her memory by the Ladies of the Congregation was placed in the Chapel.

15

In memory of
WILLIAM HOWARD HILL
OF HAZELWOOD NEAR THIS TOWN
WHO DIED NOV 30TH 1830
AGED 25 YEARS

Brother of Sir Rowland Hill.

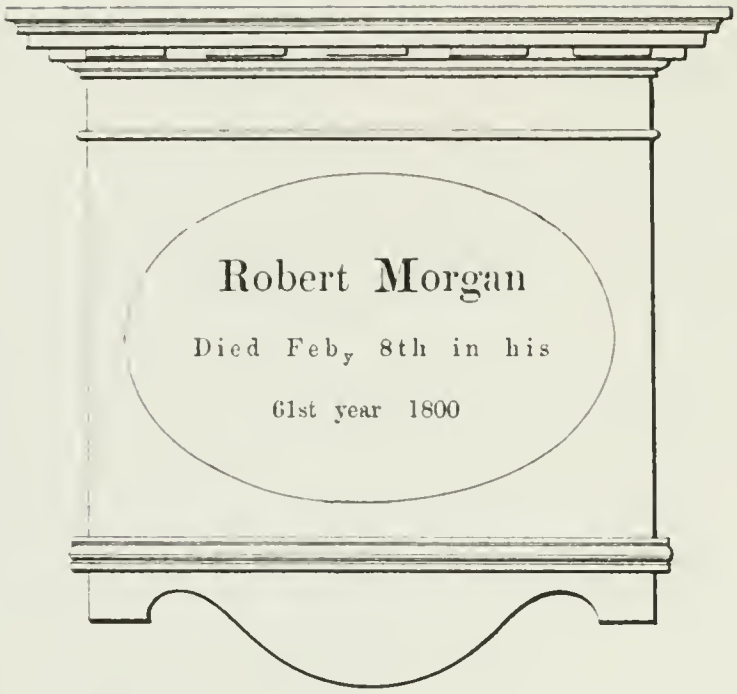
16

To the memory of
Sarah wife of
JOHN BEDFORD
who departed this life
24 July 1765 Aged 66
ALSO JOHN BEDFORD
her Husband
died the 31 of Janry 1777
Aged 83

17

Likewise to the memory of
MARY wife of the before mentioned
JOHN BEDFORD
who died February 5th 1843
Aged 58 years
—o—
ALSO STEPHEN BEDFORD
son of John and Mary Bedford
who died at Goodrick in Canada
April 22nd 1846 Aged 24 years
—o—
SARAH BEDFORD
died April 22nd 1870 Aged 59 years
—o—
JOANNA BEDFORD
died Febry 24th 1875 Aged 61 years
—o—
AND OF CATHERINE BEDFORD
TWIN SISTER OF THE ABOVE JOANNA
WHO DIED MARCH 15TH 1876 AGED 62

18



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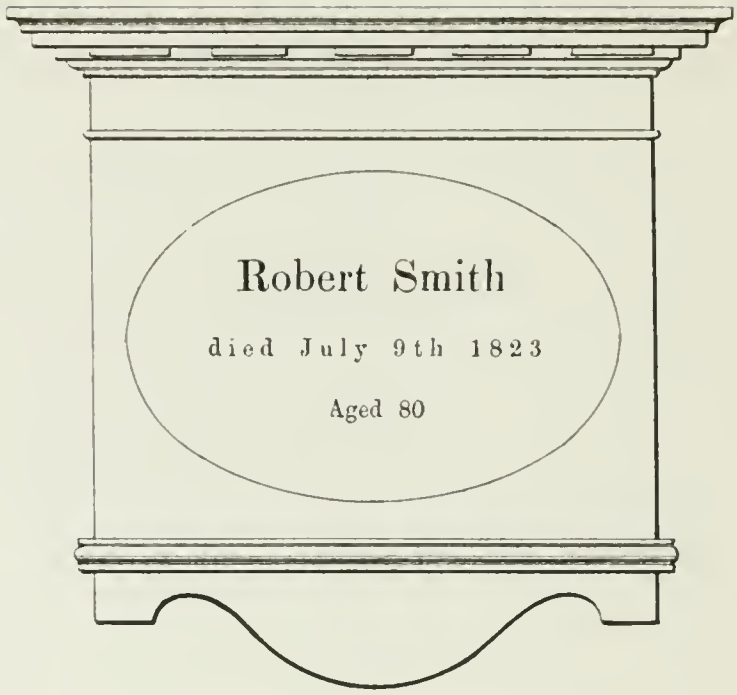


20

Sacred

To the memory of
EDWARD son of James and Mary Bedford
who died May 27th 1794
Aged 34 years

Likewise MARY BEDFORD *wife of James Bedford*
who departed this life the 8th January 1801
Aged 64 years

Also of CATHERINE FRANCIS *wife of*
JOHN FRANCIS who died Aug 27th 1803
Aged 44 years

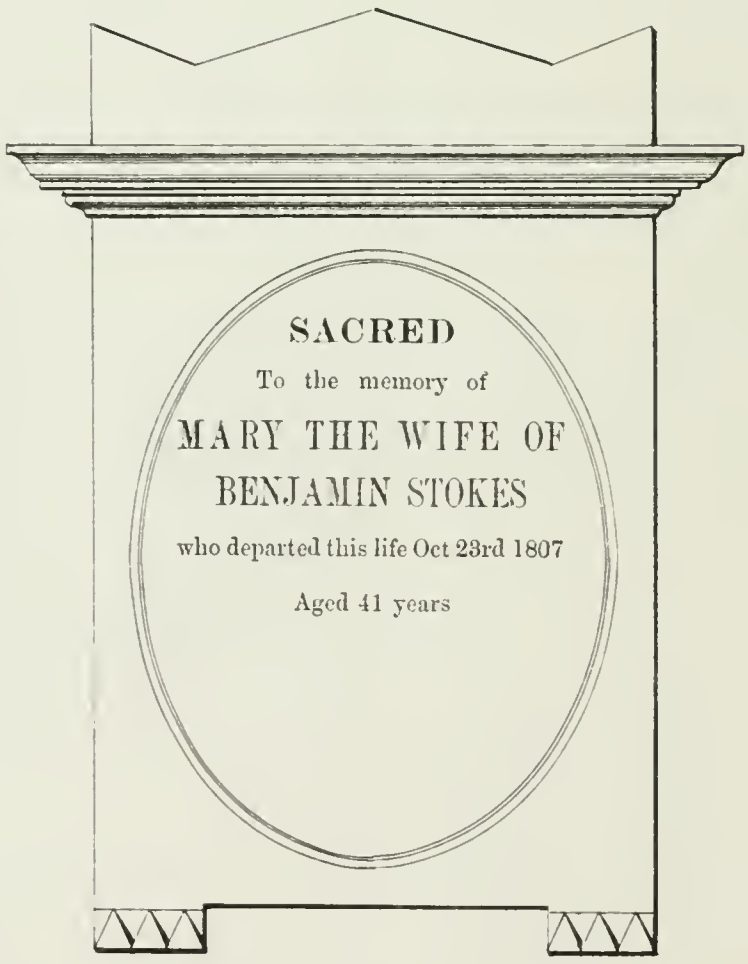
Likewise of JAMES BEDFORD who died
the 31st of October 1811 Aged 82 years
JOHN BEDFORD *died Aug 18th 1826*
Aged 56 years

Also two children who died young
Likewise JOHN FRANCIS died Feb 16th 1827
Aged 68 years

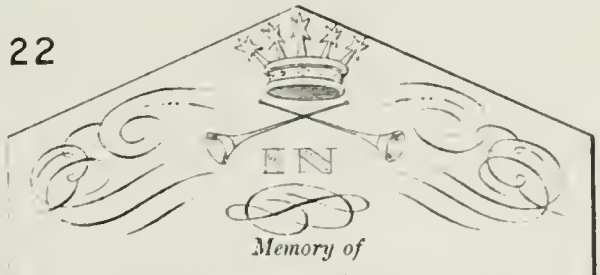
Also STEPHEN BEDFORD died April 13th 1833
Aged 67 years

And MARY BEDFORD died Jannary 29th 1834
Aged 70 years

21



22



Memory of

George Dudley

who died Nov 8th 1784 Aged 61 years

Ann his wife died July 18th 1780 Aged 56 years

Sarah their Daughter

died August 25th 1777 Aged 21 years

Andrew Collins

died Feby 17th 1814 Aged 53 years

Nancy Collins

died July 13th 1831 Aged 75 years

23

Sacred

to the memory of

George Bill

who died Decr 30th 1822

Aged 53 years

Also

Richard Bill

GRANDSON OF THE ABOVE

who died in infancy

Also **Sarah**

SEVENTH DAUGHTER OF THE ABOVE

who died Jany 22nd 1828

Aged 15 years

Likewise **Sarah**

WIFE OF THE ABOVE

who died Feb 27th 1854

Aged 81 years

24

JOHN HUGHES

Aged

WILLIAM

Relict of

JOHN HUGHES who died

25

To the Memory of

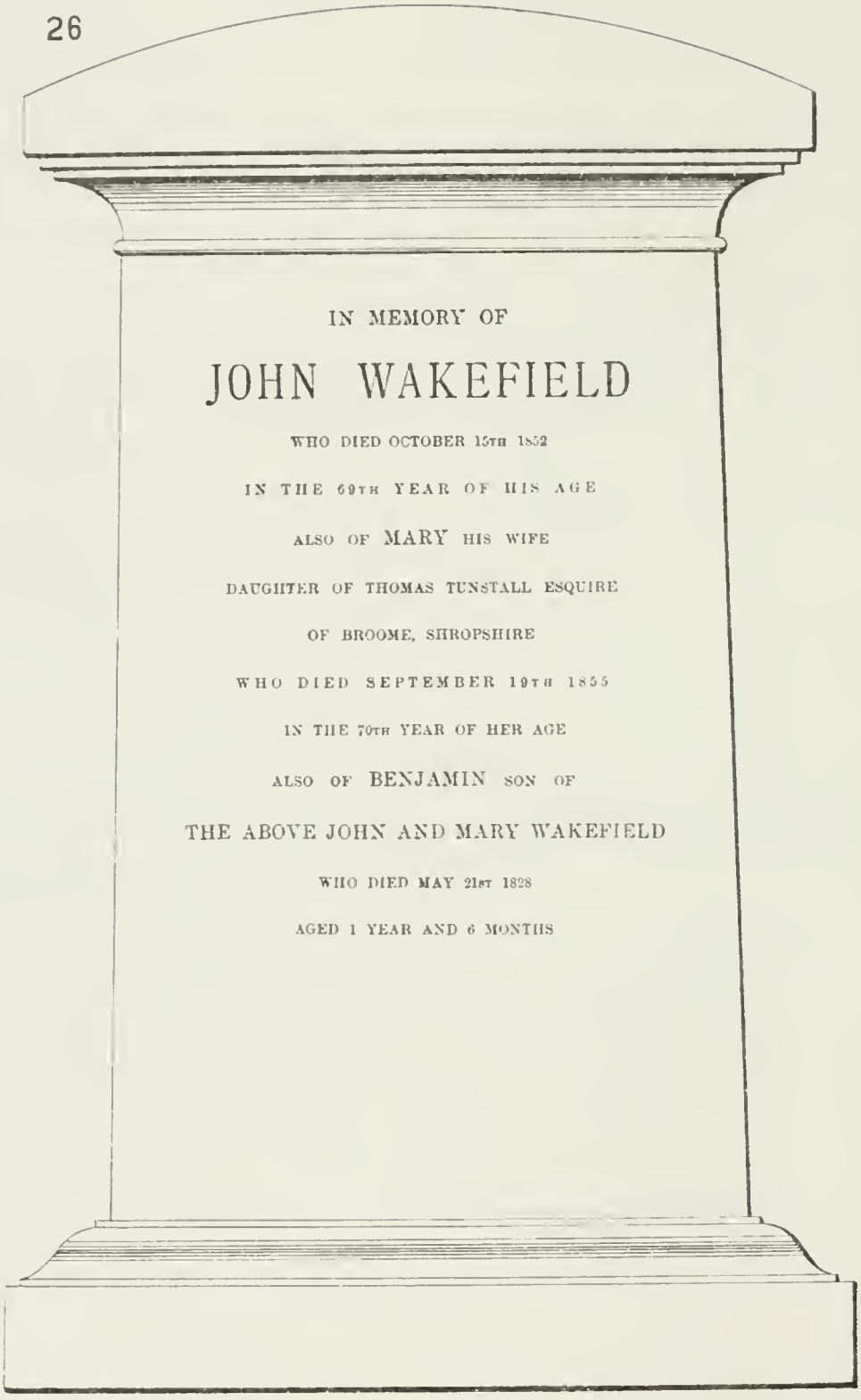
SARAH

wife of James Evans

who died April 3rd 1843

Aged 80 years

26


IN MEMORY OF
JOHN WAKEFIELD
WHO DIED OCTOBER 15TH 1852
IN THE 69TH YEAR OF HIS AGE
ALSO OF MARY HIS WIFE
DAUGHTER OF THOMAS TUNSTALL ESQUIRE
OF BROOME, SHROPSHIRE
WHO DIED SEPTEMBER 19TH 1855
IN THE 70TH YEAR OF HER AGE
ALSO OF BENJAMIN SON OF
THE ABOVE JOHN AND MARY WAKEFIELD
WHO DIED MAY 21ST 1828
AGED 1 YEAR AND 6 MONTHS

27

IN MEMORY OF

DANIEL WRIGHT

WHO DIED SEPT 7TH 1839

AGED 61

MANY YEARS CONDUCTOR OF THE CLASSES

IN THE MECHANICS INSTITUTE IN THIS TOWN

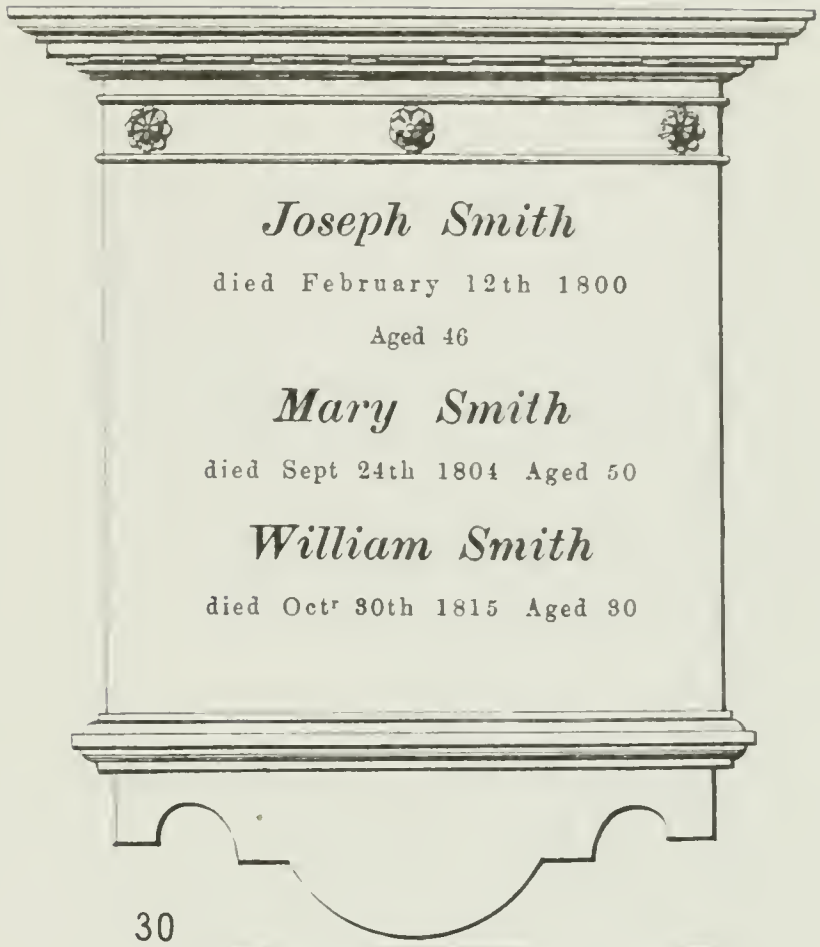
THE PUPILS AND FRIENDS OF WHICH

HAVE ERECTED THIS TABLET

TO EVINCE THEIR HIGH ESTEEM

FOR HIS MEMORY

28



Joseph Smith

died February 12th 1800

Aged 46

Mary Smith

died Sept 24th 1804 Aged 50

William Smith

died Octr 30th 1815 Aged 30

29

SACRED TO THE MEMORY OF

LUCY HUGHES

WHOSE REMAINS ARE DEPOSITED

IN THE FAMILY VAULT BENEATH

AND WHO DEPARTED THIS LIFE

ON THE 31ST MAY 1850

AGED 79 YEARS

30

IN MEMORY OF

SAMUEL PEMBERTON who died Aug 16th 1754 Aged 80

ALSO OF

REBECCA his Wife, who died Nov 28th 1769 aged 70

AND OF

THOMAS PEMBERTON their son, who died Nov 6th 1768 aged 27

AND OF

SAMUEL PEMBERTON their son, who died Aug 14th 1803 aged 65

AND OF

MARY GROSEVENOR his wife, who died Nov 3rd 1817 aged 73

LIKEWISE OF

SAMUEL, REBECCA, LUCIANA, CAROLINE & GEORGE

Children of SAMUEL PEMBERTON Jun and MARY his Wife

Who all died Young

ALSO OF

THOMAS PEMBERTON who died March 18th 1830 aged 54

AND OF

MARIA his wife who died 11th Sept 1836

ALSO OF

EDWIN PEMBERTON

Born 19th July 1785 died 1st August 1851

Low Altar Tomb.

The Pembertons were paternal ancestors of Mrs. William Harding, mother of William Sextus Harding, Esq., and maternal ancestors of Miss Ryland, well known for her splendid gifts to the town of Birmingham.

31

In memory of

SAMUEL RYLAND

who died May 29th 1817

Aged 80 years

of HANNAH his wife

who died Aug 22nd 1823

Aged 80 years

and of his two daughters

ELIZABETH wife of

JOSEPH PRIESTLEY

who died May 8th 1816 aged 46

and ANN RYLAND

who died Sept 29th 1815

Aged 44 years

32

IN MEMORY OF

WILLIAM RYLAND

who died May 15th 1810

Aged 79

ELIZABETH his wife

who died Sept 26th 1805

Aged 65

SAMUEL their son

who died Oct 24th 1791

Aged 28

John, Elizabeth, John, Martha,

and Mary their children

who died in Infancy.

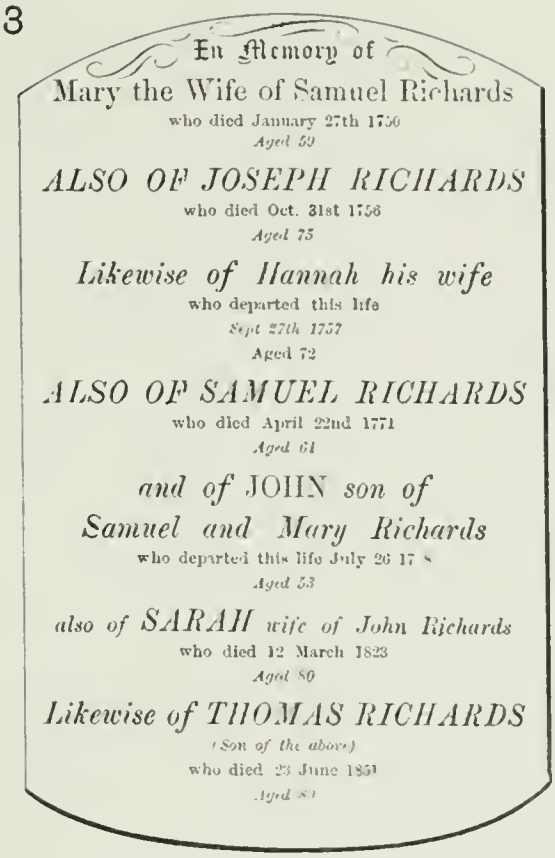
Elizabeth Ryland married a son of the celebrated Dr. Priestley.

The Ryland family was connected with the Rev. Mr. Fincher and the Rev. Mr. Sillitoe, the first ministers of the Old and New Meeting.

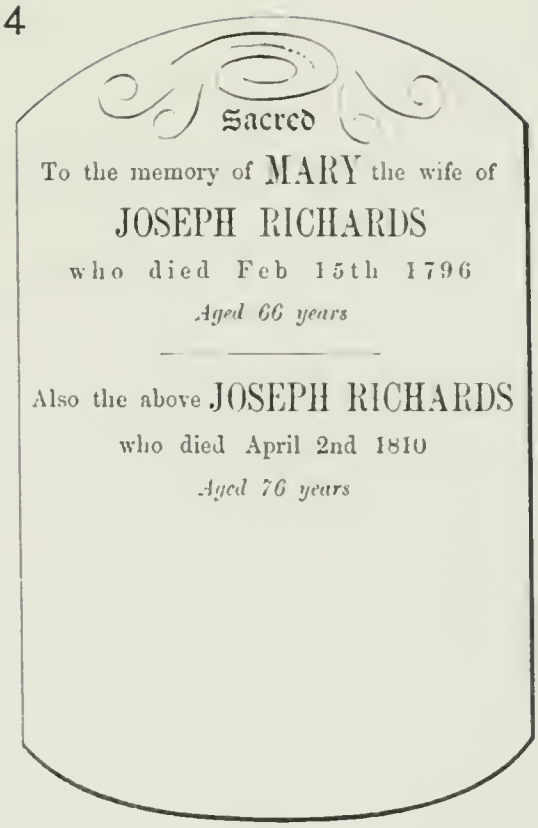
William Ryland was Grandfather to the late Arthur Ryland, Esq., J.P., the late Rev. J. H. Ryland, the late Timothy Ryland, the late Miss E. Ryland, and Miss Susan Ryland of Edgbaston. He was also the most intimate friend of William Hutton, Historian of Birmingham. The following quotation from the History of his Life will be found interesting:— "1810, May 15th, I lost my valuable and worthy friend William Ryland, after an intimate connection which continued, without the least interruption, more than 59 years. While bachelors we daily sought each other out; while passing through the married state, which continued with each about forty years, the same friendly intercourse continued; and while widowers the affection suffered no abatement, the secrets of one were the secrets of both. His life was a continued series of vivacity, good humour, and rectitude, I have reason to believe, he never did a bad act knowingly, or uttered a bad word."

William Ryland was an ancestor of Miss Ryland of Barford, near Warwick.

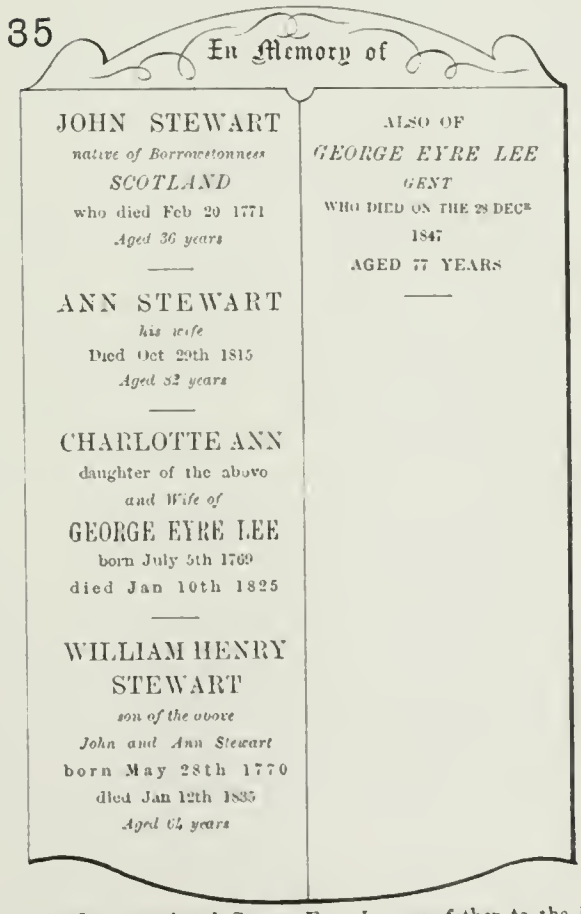
33


In Memory of
Mary the Wife of Samuel Richards
who died January 27th 1750
Aged 59
ALSO OF JOSEPH RICHARDS
who died Oct. 31st 1756
Aged 75
Likewise of Hannah his wife
who departed this life
Sept 27th 1757
Aged 72
ALSO OF SAMUEL RICHARDS
who died April 22nd 1771
Aged 61
and of JOHN son of
Samuel and Mary Richards
who departed this life July 26 17 8
Aged 53
also of SARAH wife of John Richards
who died 12 March 1823
Aged 80
Likewise of THOMAS RICHARDS
(Son of the above)
who died 23 June 1851
Aged 81

34

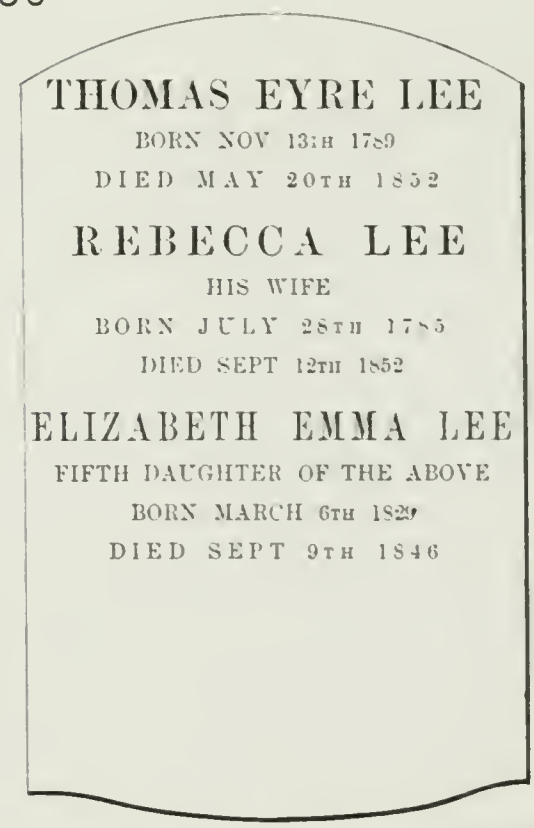

Sacred
To the memory of MARY the wife of
JOSEPH RICHARDS
who died Feb 15th 1796
Aged 66 years
Also the above JOSEPH RICHARDS
who died April 2nd 1810
Aged 76 years

35



The last mentioned George Eyre Lee was father to the late Miss Charlotte Lee of the Wellington Road, also to Mr. Cosby Lee and the late William Henry Lee of Westbourne Road, Edgbaston.

36



Low Tomb.

Thomas Eyre Lee, Esq., was a Lawyer in Birmingham; he was father of the late Thomas Yate Lee, and grandfather of Thomas Grosvenor Lee and Henry Lee, Solicitors of this town.

Rebecca Lee born Hodgson.

37

In Memory of

RICHARD BEECH

who died April 4th 1814

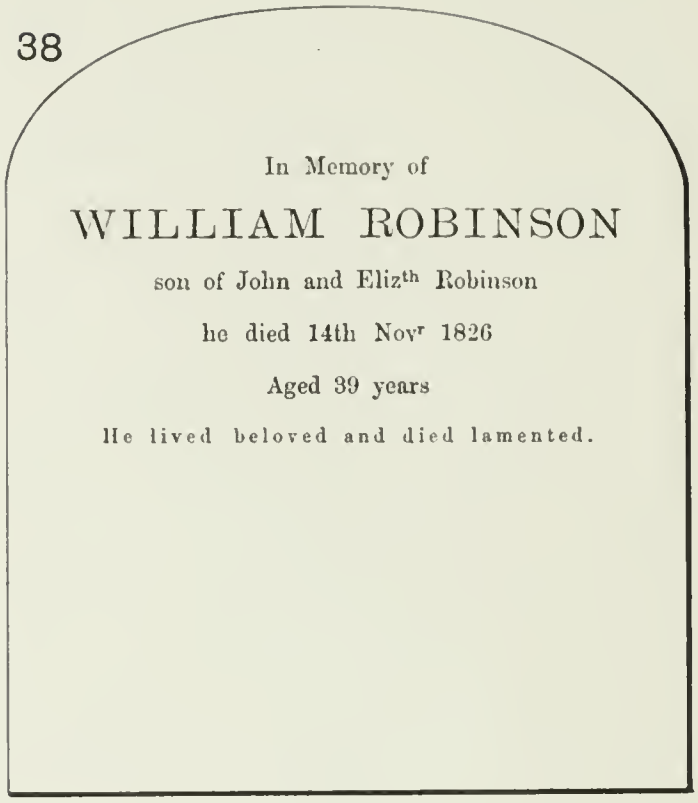
in the 76th year of his age

Also of **Hannah** his wife

who died May 7th 1835

in the 92nd year of her age

38



In Memory of

WILLIAM ROBINSON

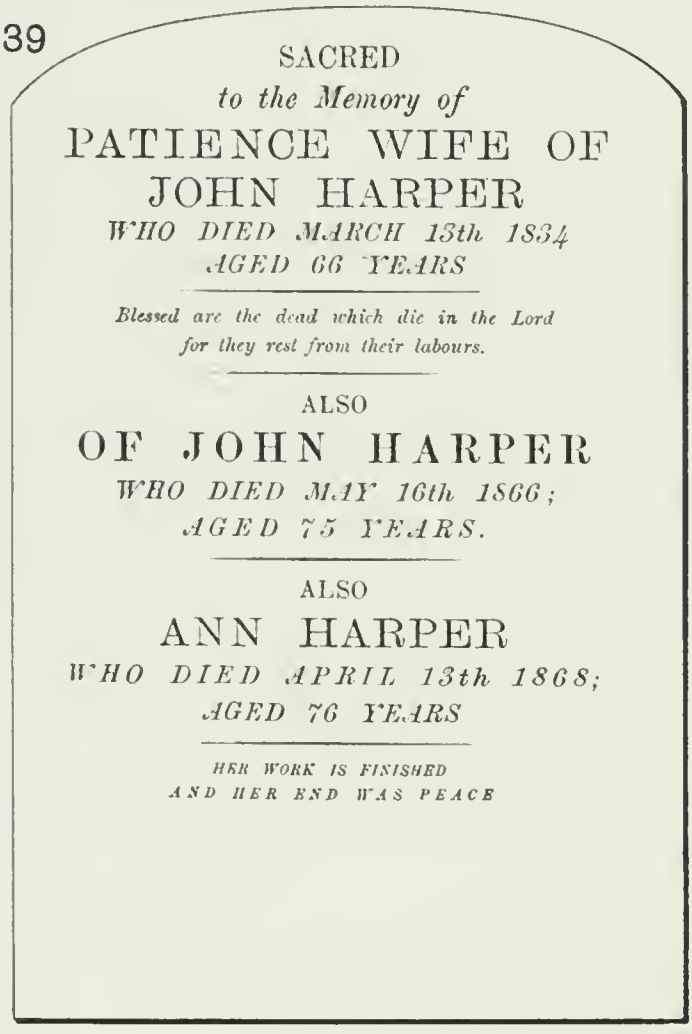
son of John and Elizth Robinson

he died 14th Novr 1826

Aged 39 years

He lived beloved and died lamented.

39



SACRED

to the Memory of

PATIENCE WIFE OF JOHN HARPER

WHO DIED MARCH 13th 1834

AGED 66 YEARS

Blessed are the dead which die in the Lord for they rest from their labours.

ALSO

OF JOHN HARPER

WHO DIED MAY 16th 1866;

AGED 75 YEARS.

ALSO

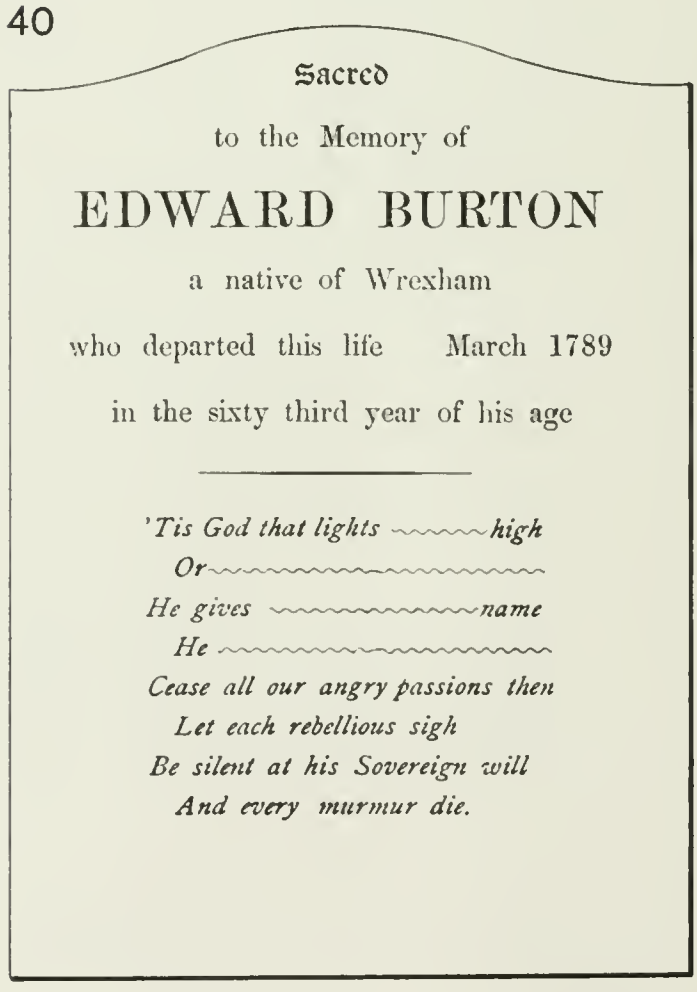
ANN HARPER

WHO DIED APRIL 13th 1868;

AGED 76 YEARS

HER WORK IS FINISHED
AND HER END WAS PEACE

40



Sacred

to the Memory of

EDWARD BURTON

a native of Wrexham

who departed this life March 1789

in the sixty third year of his age

'Tis God that lights ~~~~ high
Or ~~~~~~~~~~~~~~~~~~~~
He gives ~~~~~~~~~~~~~~ name
He ~~~~~~~~~~~~~~~~~~~~
Cease all our angry passions then
Let each rebellious sigh
Be silent at his Sovereign will
And every murmur die.

Low Tomb.

Dilapidated.

41

Sacred

To the Memory of

JOHN SHARPE

who died January the 5th 1841

Aged 73 years

Also five of his children who died young

Namely

Thomas Curzon. Helen, Alban

John and Ann

Not lost but gone before

Also Mary relict of the above

John Sharpe

who departed this life January 14th 1846

Aged 66 years

42

IN

MEMORY OF

WILLIAM TURNER

WHO DIED JULY 23RD 1833

AGED 56 YEARS.

FOR MANY YEARS A TEACHER

IN THE OLD MEETING

SUNDAY SCHOOL

AND SARAH HIS WIFE

WHO DIED APRIL 6TH 1831

AGED 53 YEARS

43

Here

Lieth the remains of

WILLIAM MARSHALL

who departed this life Sept 30th 1798

In the 63rd year of his age

ALSO MARTHA MARSHALL

His wife who died January 5th 1800

Aged 66

ALSO ELIZABETH CAPENHURST

daughter of the above

who died Feb 10th 1803 aged 41

also

44

In Memory of

James Hancox

who exchanged this life for a better

Sept 14th 1807

Aged 60 years

45

Sacred

To the ***Memory*** *of*

JOHN TRAIES

a native of Crediton Devonshire

after a residence in

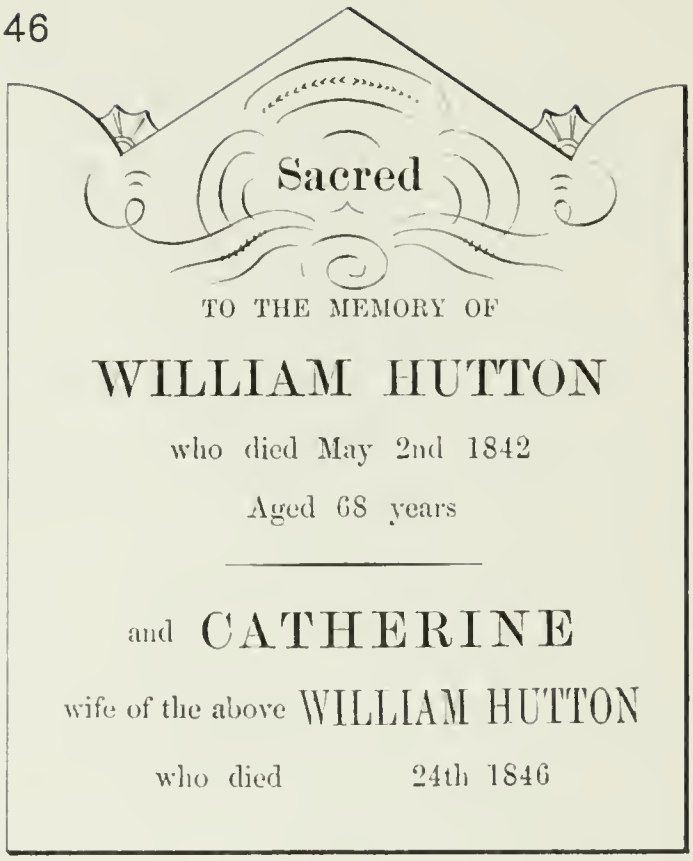
Birmingham

of 13 years

He died July 11TH 1835 aged 38

"The upright shall dwell in thy presence."

46



TO THE MEMORY OF

WILLIAM HUTTON

who died May 2nd 1842

Aged 68 years

and CATHERINE

wife of the above WILLIAM HUTTON

who died 24th 1846

47

IN MEMORY OF

SAMUEL CRITCHLEY

WHO DIED NOV 21ST 1833

AGED 54 YEARS

ALSO

MARY WINDSOR CRITCHLEY

HIS WIFE

DEPARTED THIS LIFE JULY 3RD 1839

AGED 70 YEARS

Blessed are the dead who die in the Lord
They rest from their labours
And their works do follow them

48

SACRED

To the Memory of

AMELIA

daughter of Joseph and Mary Johnson

who departed this life April 18th 1824

Aged 21 years

ALSO OF MARY JOHNSON WIFE OF

Joseph Johnson

who died June 13th 1838 aged 70 years

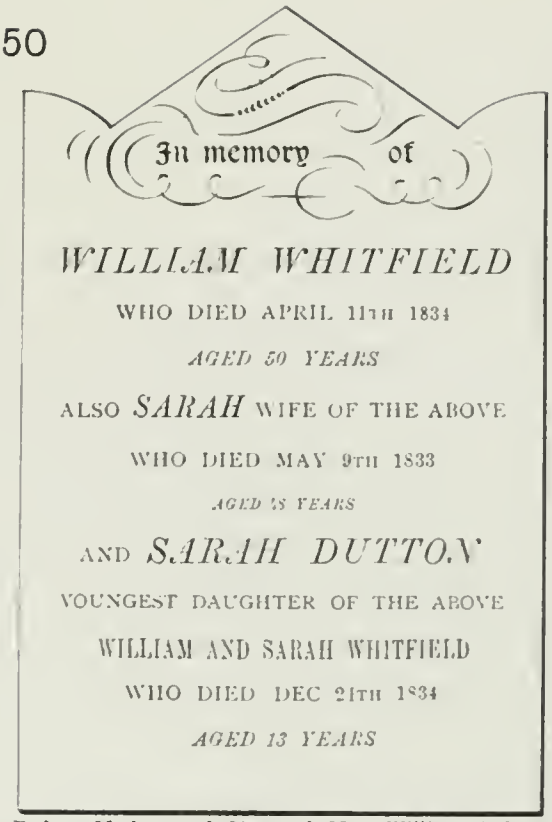
Likewise of

JOSEPH JOHNSON

who died December 18th 1840 aged 82 years

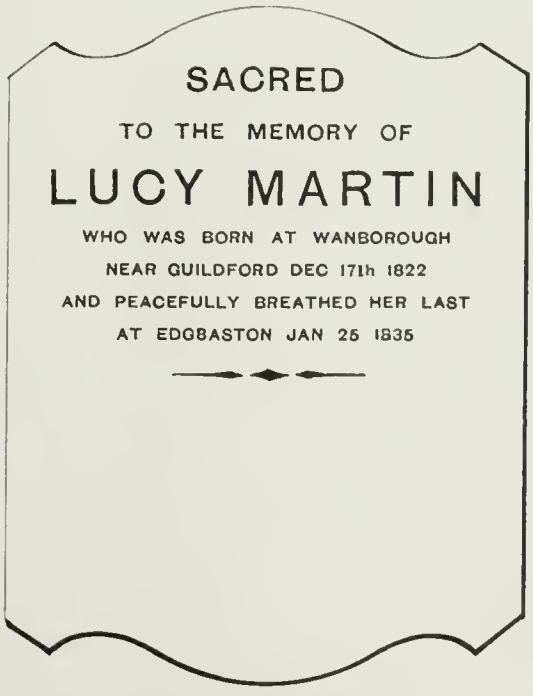
49

50



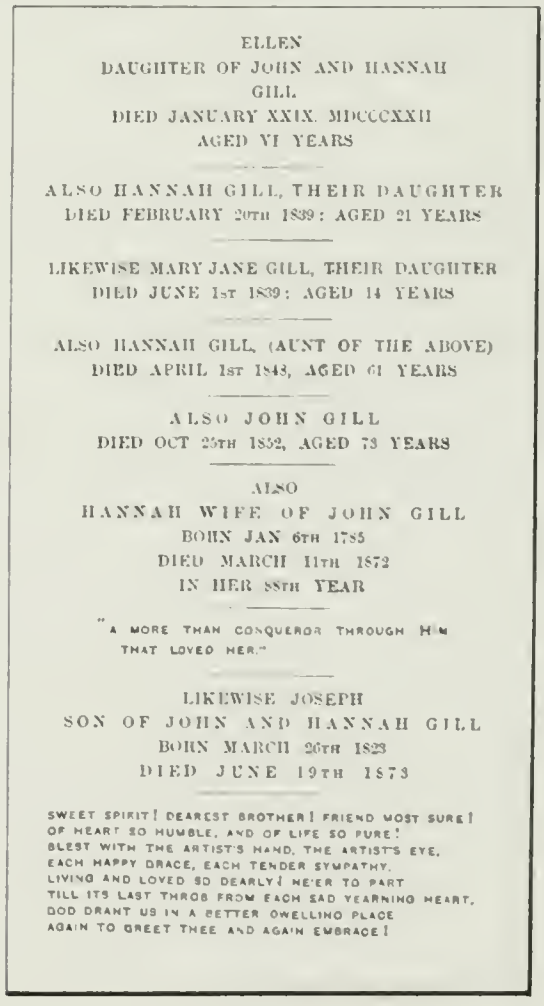
Father, Mother, and Sister of Mrs. William Ryland and Miss Maria Whitfield of Edgbaston.

51



Lucy Martin was the youngest daughter of the late Edward Martin, Esq., of the Bristol Road.

52


ELLEN
DAUGHTER OF JOHN AND HANNAH
GILL
DIED JANUARY XXIX. MDCCCXXII
AGED VI YEARS
ALSO HANNAH GILL, THEIR DAUGHTER
DIED FEBRUARY 20TH 1839: AGED 21 YEARS
LIKEWISE MARY JANE GILL, THEIR DAUGHTER
DIED JUNE 1ST 1839: AGED 14 YEARS
ALSO HANNAH GILL, (AUNT OF THE ABOVE)
DIED APRIL 1ST 1843, AGED 61 YEARS
ALSO JOHN GILL
DIED OCT 25TH 1852, AGED 73 YEARS
ALSO
HANNAH WIFE OF JOHN GILL
BORN JAN 6TH 1785
DIED MARCH 11TH 1872
IN HER 88TH YEAR
"A MORE THAN CONQUEROR THROUGH HIM
THAT LOVED HER."
LIKEWISE JOSEPH
SON OF JOHN AND HANNAH GILL
BORN MARCH 26TH 1823
DIED JUNE 19TH 1873
SWEET SPIRIT! DEAREST BROTHER! FRIEND MOST SURE!
OF HEART SO HUMBLE, AND OF LIFE SO PURE!
BLEST WITH THE ARTIST'S HAND, THE ARTIST'S EYE,
EACH HAPPY GRACE, EACH TENDER SYMPATHY.
LIVING AND LOVED SO DEARLY! NE'ER TO PART
TILL ITS LAST THROB FROM EACH SAD YEARNING HEART.
GOD GRANT US IN A BETTER DWELLING PLACE
AGAIN TO GREET THEE AND AGAIN EMBRACE!

53

TO THE MEMORY OF

JOSEPH TIMMINS

WHO DIED FEB 24TH 1866

AGED 67 YEARS

ALSO

Emma

DAUGHTER OF THE ABOVE

WHO DIED JAN 23RD 1869

AGED 33 YEARS

ALSO

MARY

WIFE OF THE ABOVE

JOSEPH TIMMINS

WHO DIED JANUARY 21ST 1876

AGED 78 YEARS

ALSO

ANNIE MAUDE ROSA

YOUNGER DAUGHTER OF

EDWIN GRIFFITHS

WHO DIED MARCH 16TH 1877

AGED 16 YEARS

Joseph Timmins was Uncle to Sam. Timmins, Esq., F.A.S. now one of the Justices of the Peace for the Borough of Birmingham.

54

TO THE MEMORY OF

RICHARD TIMMINS

WHO DIED DEC 10TH 1850

AGED 60 YEARS

ALSO ANN

WIFE OF THE ABOVE

WHO DIED NOVEMBER 4TH 1873

AGED 74 YEARS

HARRIET

WIFE OF EDWIN GRIFFITHS AND

DAUGHTER OF JOSEPH TIMMINS

DIED MARCH 30TH 1855

AGED 31 YEARS

ROSA

SECOND WIFE OF EDWIN GRIFFITHS

AND DAUGHTER OF RICHARD TIMMINS

DIED DECEMBER 6TH 1860

AGED 29 YEARS

55

BENJAMIN RIDGE

(of Ilford Sussex)

died July 28th 1824

Aged 68 years

ANN *wife of the above*

died Oct 19th 1834

Aged 71 years

EDWARD RIDGE

Son of the above

died Feb 28th 1864

Aged 66 years

Low Tomb.

56

SACRED

TO THE MEMORY OF

JOSEPH ROGERS PHIPSON

SON OF JOSEPH AND SARAH PHIPSON

WHO DIED JUNE 23RD 1824

AGED 19 YEARS AND 8 MONTHS

ALSO OF

WILLIAM HOWELL PHIPSON

WHO DIED NOVEMBER 19TH 1843

AGED 67 YEARS

AND OF SARAH HIS WIFE

WHO DIED NOVEMBER 21 1873

AGED 86 YEARS

The two latter were Father and Mother of Mr. A. B. Phipson, Architect of this town.

57

SACRED
To the memory of
THOMAS BEALE
who departed this life March 7th 1842
Aged 67 years
ESTHER
wife of Thomas Beale
who departed this life Jan 18th 1849
Aged 75 years
MIDDLEMORE
The son of
Thomas and Esther Beale
who departed this life July 23rd 1826
Aged 21 years
THOMAS BEALE
died Oct 17th 1864
Aged 55 years
WILLIAM HUTTON BEALE
died Feb 7th 1863
Aged 3 years

HANNAH BEALE
died Dec 15th 1873
Aged
15 years and 8 months

HANNAH BEALE
died June 24th 1878
Aged
71 years

Low Altar Tomb.

58

Sacred to the memory of
WILLIAM BEALE
Camp Hill
who departed this life Sept 8th 1848
Aged 79 years
SARAH *wife of William Beale*
died August 2nd 1822
Aged 50 years
Elizabeth Mary, wife of William Beale
died October 14th 1828
Aged 49 years
Ann, wife of William Beale
died June 16th 1865
Aged 91 years
MARY
daughter of William and Sarah Beale
died Feb 26th 1816
Aged 18 years

Thomas Beale, Senr., was Constable in 1826.

59

Sacred
TO THE MEMORY OF
Mary Caroline daughter of Charles
and Mary Ann MINSHULL
who departed this life Jan 21 1823
Aged 2 years and 2 months

Low Altar Tomb.

William Beale, of Camp Hill, was a County Magistrate and Low Bailiff in 1822; Father of the late Samuel Beale, who was Mayor of Birmingham in 1841, M.P. for Derby, and Chairman of the Midland Railway Company; also Father of William John Beale, late Solicitor of this town, and Chairman, for some years, of the Festival Committee.

Sarah Beale born Bailey. Elizabeth Beale born Hyatt. Ann Beale born Colmore.

60

MARY MANSELL
died 20th Feb 1818
Aged 76 years

ANN MANSELL
died 18th July 1820
Aged 81 years

MARTHA MANSELL
died 6th April 1823
Aged 79 years

JUDITH MANSELL
died 26th August 1828
Aged 83 years

These Ladies lived in Temple Row, near St. Philip's Churchyard.

61

THOMAS EVANS CHIDLAW
died 19th August 1831
Aged 7 years and 5 months
MARGARET *wife of Thomas Evans*
(Late of Wrexham)
Died March 21st 1834 aged 77 years
JAMES CHIDLAW
Died April 14th 1841 aged 63 years

63
Low Tomb.

62

In memory of
WOODHOUSE CROMPTON
who died October 22nd
1807
Aged 36 years

Likewise of
Mary Crompton his Wife
who died December 5th 1807
Aged 33 years

of their children
SAMUEL aged 17 years
died October 11th 1818

In memory of
JOHN WILLIAM CROMPTON
Born July 16th 1777
Died Jan 31st 1847

also Martha wife of the above
Died January 10th 1870
Aged 88 years
of the children of John William
and Martha Crompton
Susan aged 3 years and 2 months
Died Feb 27th 1818

SARAH eldest daughter of the above
died May 13th 1881 aged 78 years

Miss Sarah Crompton was the last buried in the graveyard. The following interesting account of her appeared in the *Daily Post* of Thursday, May 19th, 1881. "THE LATE MISS SARAH CROMPTON.—Our obituary of Monday announced the death of a lady concerning whom something more is to be called for than the bare record of her decease. Miss Sarah Crompton was the eldest daughter of Mr. J. W. Crompton, merchant, of this town, and sister of the eminent surgeon Mr. D. W. Crompton, and of the late Mrs. George Dawson. In the early days of Mr. Dawson's ministry in Birmingham, Miss Crompton joined his congregation, and for many years was well known in the Church of the Saviour, and much respected for her quiet, unobtrusive, and loving work in the Sunday and evening schools connected with it. But her great interest in the promotion of education among the poor caused her name to be widely known beyond this town. She was the authoress of several books which have proved eminently useful in the instruction of children and illiterate adults. 'Stories in Short Words,' 'Suggestive Hints on the Study of the Gospel,' the lives of Luther and Columbus, are among the best of her publications. To the poor she was ever a kind and benevolent friend. Though for some years past she has led a life of comparative retirement, her genial sympathetic manners and her lively interest in literature and in passing events attracted many visitors—both old and new friends—to her cheerful parlour, and those who were privileged to know her most intimately will feel her loss the most. After a slow decline, she gently passed away, at the ripe age of seventy-eight, on Friday last. Her remains were interred yesterday in the family vault in the Old Meeting House graveyard by the Rev. Charles Clarke."

64

THOMAS RYLAND

died May 1st 1844

Aged 74 years

MARY wife of

THOMAS RYLAND

died Oct 5th 1825 aged 51

Father and mother of T. H. Ryland and the late William and Frederick Ryland, of Edgbaston.

65

To the

Memory of

BENJAMIN HUGHES

died May

WILLIAM eldest son of the above

died December 3rd 1846

Aged 33 years

Very dilapidated.

66

In memory of

THOMAS PHIPSON

who died July 19 1807

Aged 69 years

ELIZABETH HIS WIFE

died Feb 6 1816 aged 76 years

THOMAS their Son

died April 5 1814 aged 45 years

JOHN their Son

died April 18 1824 aged 49 years

SARAH their Daughter

Died July 31 1826 aged 61 years

MARY PHIPSON

their Daughter

died June 8 1829 aged 62 years

ANN PHIPSON

the Wife of John Phipson

died 11 January 1857 aged 79

67

In memory of

MARY HILL Sister of

Thomas Phipson the Elder

who died March 10th 1809

Aged 60 years

ELIZABETH BLAKEWAY

her Sister

Died May 18th 1822 aged 81 years

SUSAN ELIZA

Daughter of John Phipson

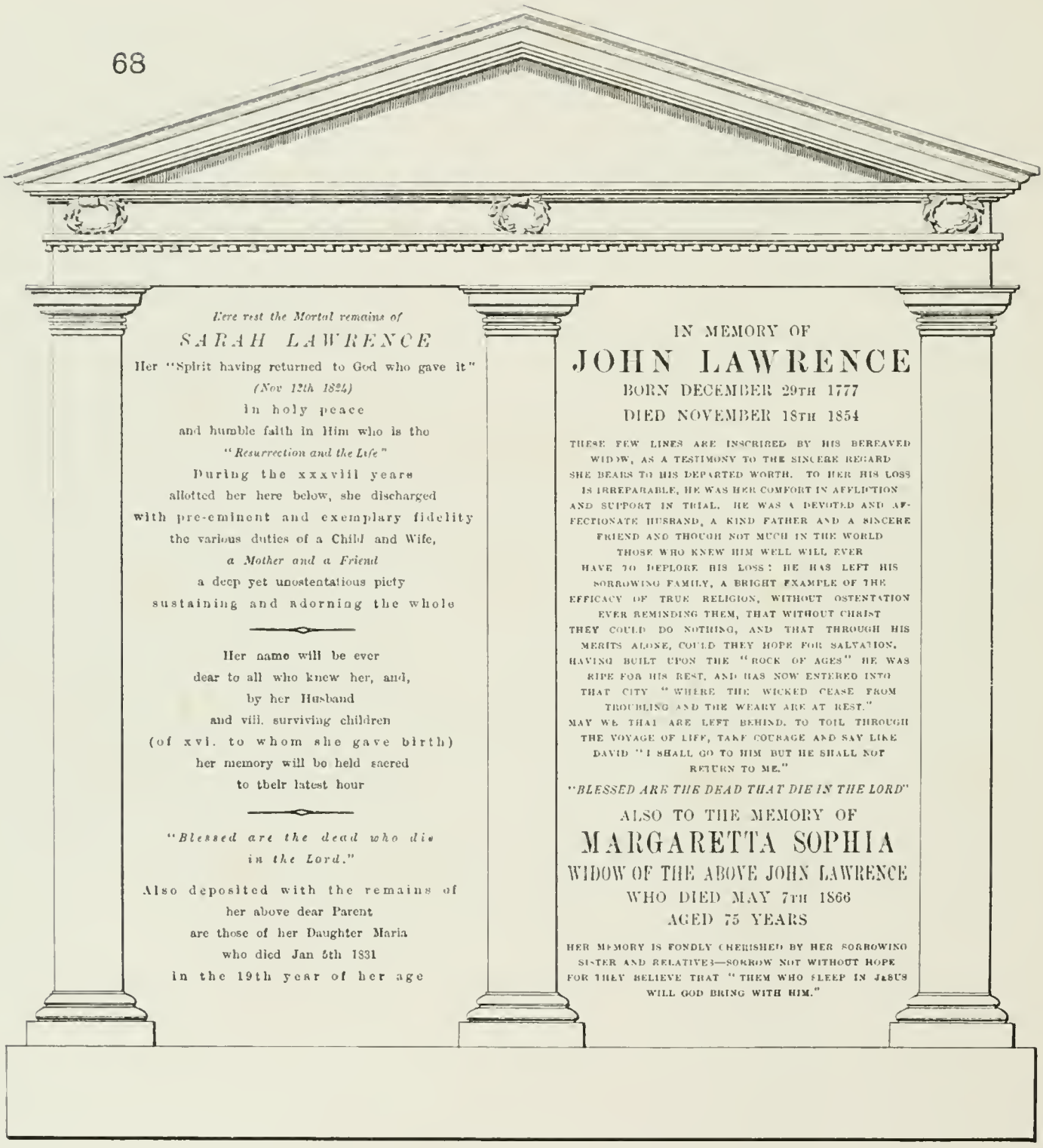
Died Aug 26 1818 aged 7 years

MARY ANN PHIPSON

her Sister

Died Nov. 27 1851 Aged 23 years

Thomas Phipson the elder and Elizabeth his wife (born Ryland) were grandparents to Mrs. E. Phipson, of Westbourne, Edgbaston; also to Mrs. W. J. Beale, late of the Westbourne Road, Edgbaston. Ann Phipson was grandmother to Mrs. Brooke Smith, Junr; and Mary Ann Phipson was sister to Mrs. Arthur Ryland, of the Linthurst, near Bromsgrove.



Here rest the Mortal remains of

SARAH LAWRENCE

Her "Spirit having returned to God who gave it"

(Nov 12th 1824)

In holy peace

and humble faith in Him who is the

"Resurrection and the Life"

During the xxxviii years

allotted her here below, she discharged

with pre-eminent and exemplary fidelity

the various duties of a Child and Wife,

a Mother and a Friend

a deep yet unostentatious piety

sustaining and adorning the whole

Her name will be ever

dear to all who knew her, and,

by her Husband

and viii. surviving children

(of xvi. to whom she gave birth)

her memory will be held sacred

to their latest hour

"Blessed are the dead who die

in the Lord."

Also deposited with the remains of

her above dear Parent

are those of her Daughter Maria

who died Jan 5th 1831

in the 19th year of her age

IN MEMORY OF

JOHN LAWRENCE

BORN DECEMBER 29TH 1777

DIED NOVEMBER 18TH 1854

THESE FEW LINES ARE INSCRIBED BY HIS BEREAVED WIDOW, AS A TESTIMONY TO THE SINCERE REGARD SHE BEARS TO HIS DEPARTED WORTH. TO HER HIS LOSS IS IRREPARABLE, HE WAS HER COMFORT IN AFFLICTION AND SUPPORT IN TRIAL. HE WAS A DEVOTED AND AFFECTIONATE HUSBAND, A KIND FATHER AND A SINCERE FRIEND AND THOUGH NOT MUCH IN THE WORLD THOSE WHO KNEW HIM WELL WILL EVER HAVE TO DEPLORE HIS LOSS: HE HAS LEFT HIS SORROWING FAMILY, A BRIGHT EXAMPLE OF THE EFFICACY OF TRUE RELIGION, WITHOUT OSTENTATION EVER REMINDING THEM, THAT WITHOUT CHRIST THEY COULD DO NOTHING, AND THAT THROUGH HIS MERITS ALONE, COULD THEY HOPE FOR SALVATION. HAVING BUILT UPON THE "ROCK OF AGES" HE WAS RIPE FOR HIS REST, AND HAS NOW ENTERED INTO THAT CITY "WHERE THE WICKED CEASE FROM TROUBLING AND THE WEARY ARE AT REST." MAY WE THAT ARE LEFT BEHIND, TO TOIL THROUGH THE VOYAGE OF LIFE, TAKE COURAGE AND SAY LIKE DAVID "I SHALL GO TO HIM BUT HE SHALL NOT RETURN TO ME."

"BLESSED ARE THE DEAD THAT DIE IN THE LORD"

ALSO TO THE MEMORY OF

MARGARETTA SOPHIA

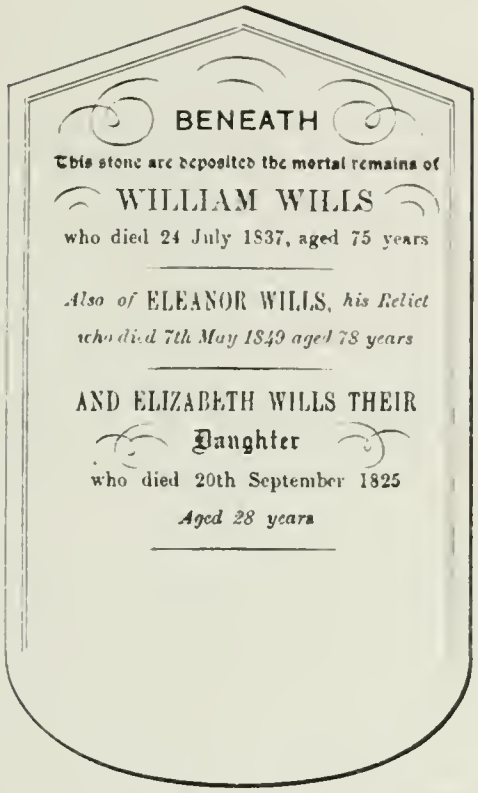
WIDOW OF THE ABOVE JOHN LAWRENCE

WHO DIED MAY 7TH 1866

AGED 75 YEARS

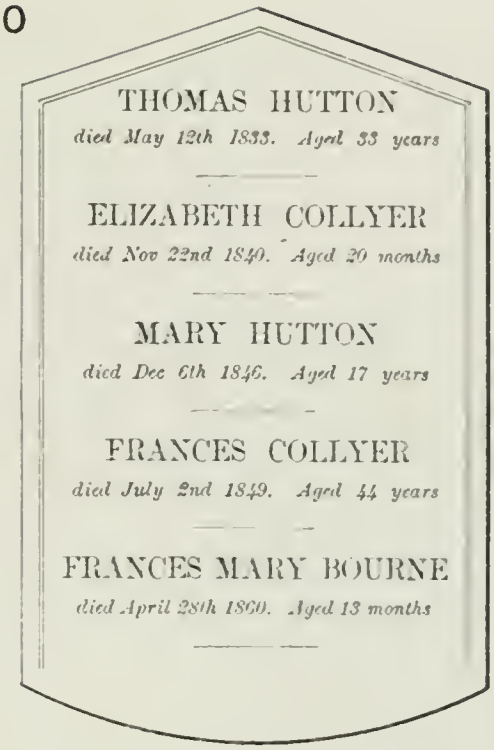
HER MEMORY IS FONDLY CHERISHED BY HER SORROWING SISTER AND RELATIVES—SORROW NOT WITHOUT HOPE FOR THEY BELIEVE THAT "THEM WHO SLEEP IN JESUS WILL GOD BRING WITH HIM."

69


BENEATH
This stone are deposited the mortal remains of
WILLIAM WILLS
who died 24 July 1837, aged 75 years
Also of ELEANOR WILLS, his Relict
who died 7th May 1849 aged 78 years
AND ELIZABETH WILLS THEIR
Daughter
who died 20th September 1825
Aged 28 years

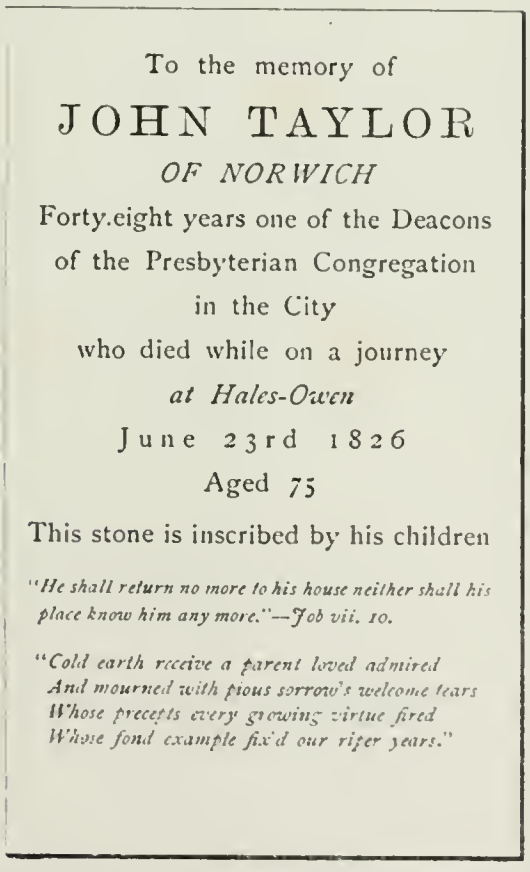
Father, mother, and sister of the late William Wills, Esq., Solicitor, of Birmingham.

70


THOMAS HUTTON
died May 12th 1833. Aged 33 years
ELIZABETH COLLYER
died Nov 22nd 1840. Aged 20 months
MARY HUTTON
died Dec 6th 1846. Aged 17 years
FRANCES COLLYER
died July 2nd 1849. Aged 44 years
FRANCES MARY BOURNE
died April 28th 1860. Aged 13 months

Related to the Historian of Birmingham.

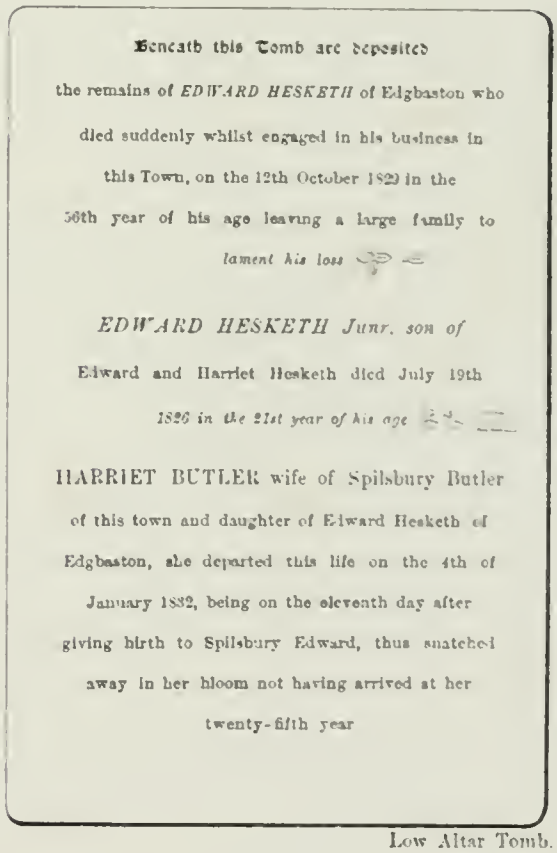
71


To the memory of
JOHN TAYLOR
OF NORWICH
Forty-eight years one of the Deacons
of the Presbyterian Congregation
in the City
who died while on a journey
at Hales-Owen
June 23rd 1826
Aged 75
This stone is inscribed by his children
"He shall return no more to his house neither shall his place know him any more."—Job vii. 10.
"Cold earth receive a parent loved admired
And mourned with pious sorrow's welcome tears
Whose precepts every growing virtue fired
Whose fond example fix'd our riper years."

Low Tomb.

Mr. John Taylor was connected with the Meadows-Martineau family. A memoir of Mr. John Taylor, of Norwich, is to be found in the *Monthly Repository* for Aug., 1826, by his son, Mr. Edward Taylor.

72


Beneath this Tomb are deposited
the remains of EDWARD HESKETH of Edgbaston who
died suddenly whilst engaged in his business in
this Town, on the 12th October 1829 in the
56th year of his age leaving a large family to
lament his loss
EDWARD HESKETH Junr. son of
Edward and Harriet Hesketh died July 19th
1826 in the 21st year of his age
HARRIET BUTLER wife of Spilsbury Butler
of this town and daughter of Edward Hesketh of
Edgbaston, she departed this life on the 4th of
January 1832, being on the eleventh day after
giving birth to Spilsbury Edward, thus snatched
away in her bloom not having arrived at her
twenty-fifth year

Low Altar Tomb.

1st Panel.

HESKETH BUTLER
son of the above who died
in infancy October 1828

2nd Panel.

HARRIET BUTLER
born 24 Dec
1831 and died
9th July 1857

73

Sacred

To the Memory of

ELIZABETH ANN

wife of Richard Peyton

who died Nov 16th 1827

RICHARD PEYTON

who died Feb 2nd 1833

MARGARET

Sister of Richard Peyton

who died June 22nd 1836

Aged 79 years

Father, mother, and aunt of Abel Peyton, Esq., of Edgbaston; Richard Peyton, Esq., of Hampstead (one of the proprietors of the *Midland Counties' Herald*); Mrs. Partridge; the late Mrs. H. Bolingbroke; and Mrs. Burbery, of Kenilworth.

Elizabeth Ann Peyton born Fortune.

74

The Revd R Scholefield

1803

Josepha Scholefield

died Decr 29th 1807

Aged 68 years

MARY BELCHER

died February 5th 1828

Aged 71 years

JAMES BELCHER

died April 30th 1849

Aged 65 years

75

IN MEMORY OF

ANN GILES

who died 3rd of October 1826

Aged 68 years

also of JANE GILES, *sister of the above*

who died on the 18th September 1846

Aged 86 years

Likewise of

SARAH DOWNING

(for upwards of fifty years the Faithful servant and Friend of the above)

Ann Giles and Jane Giles

who died Sept

Very dilapidated.

76

In memory of

WILLIAM HUGHES

and Ann his wife

the former died Nov 11th 1805

Aged 55 years

and the latter Janr 20th 1811

Aged 62 years

Also of Ann Wallis their daughter

who died July 14th 1809

Aged 25 years

Likewise of Richard Wallis late of

(Birmingham Merchant)

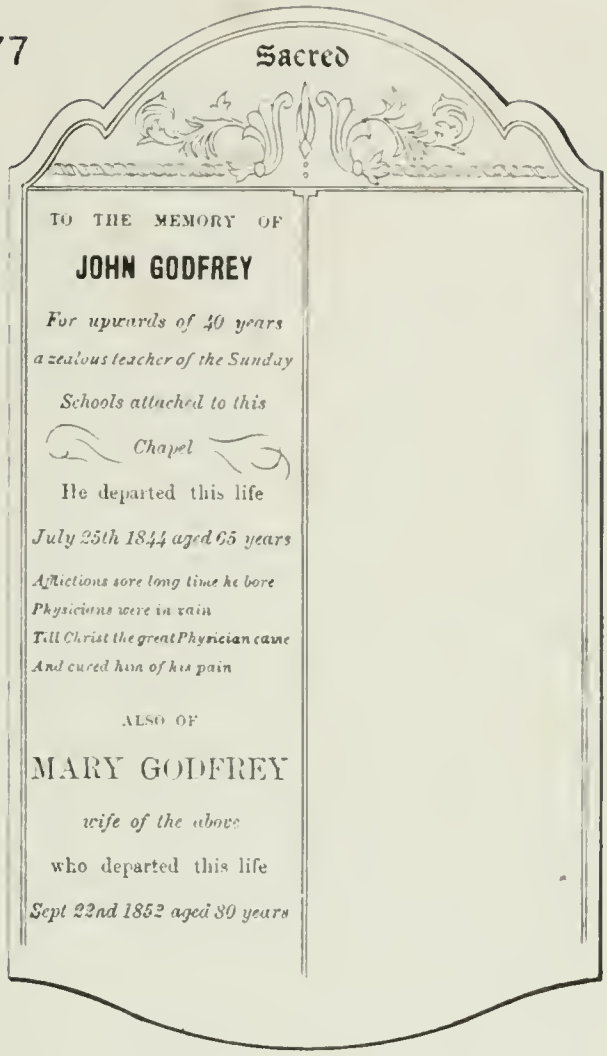
Surviving the said

Ann Wallis who died Feb 19th 1818

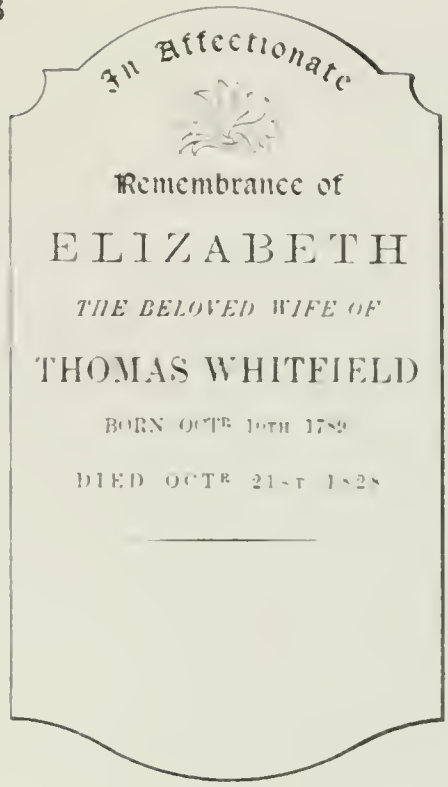
Aged years

Dilapidated.

77

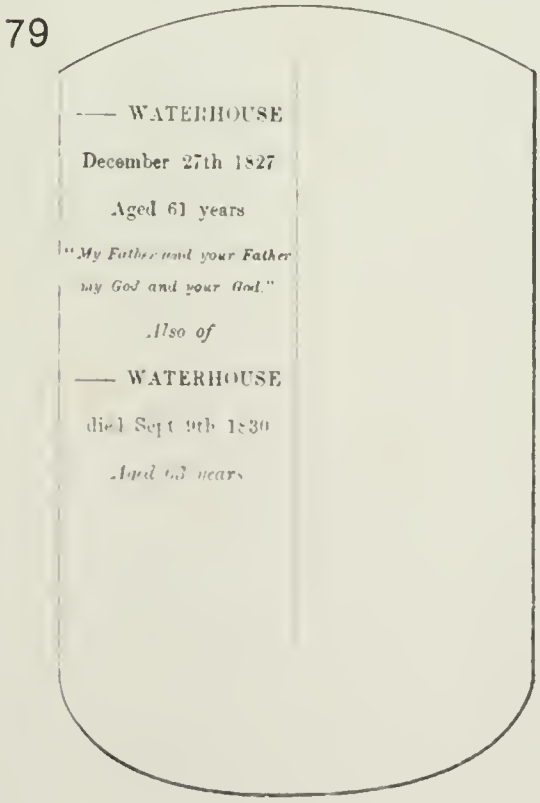

Sacred
TO THE MEMORY OF
JOHN GODFREY
For upwards of 40 years
a zealous teacher of the Sunday
Schools attached to this
Chapel
He departed this life
July 25th 1844 aged 65 years
Afflictions sore long time he bore
Physicians were in vain
Till Christ the great Phyrician came
And cured him of his pain
ALSO OF
MARY GODFREY
wife of the above
who departed this life
Sept 22nd 1852 aged 80 years

78

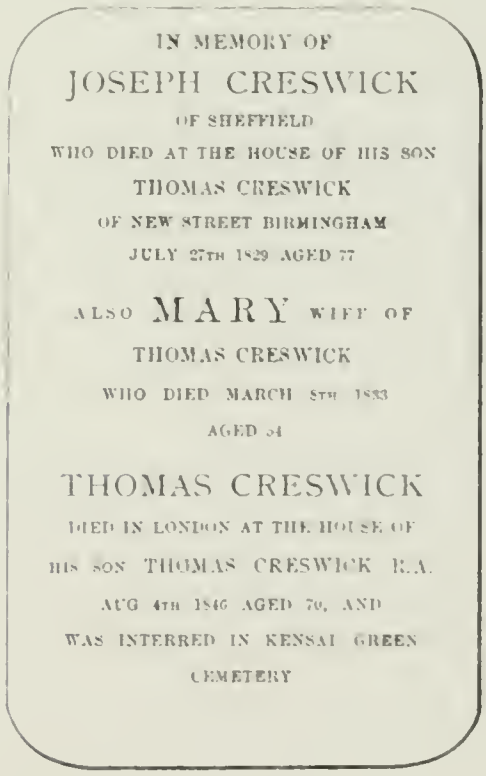


Elizabeth Whitfield (born Kellett) was mother to the late Mr. George Whitfield, the late Miss Ann Whitfield, the late Mrs. Thomas Gladstone, of Edgbaston, and the late Mrs. William Gibson, of Moseley.

79



80



81

IN MEMORY OF

ELIZABETH

Daughter of Robert and Sarah Horn

who departed this life Aug 8th 1828

Aged 18 years and 3 days

Alas she's gone in Natures prime
She withered like a rose
That's crop'd before it has due time
Its beauty to disclose

Also

The above named ROBERT HORN

who departed this life Oct 8th 1836

Aged 50 years

82

SARAH BLAIR

SARAH WILSON BLAIR

1802

J. A. A. B.

R. B.

D. B.

83

Beneath this stone
are deposited the remains of

SARAH

wife of Jeremiah Ridout

who died December 13th 1830

Aged 64 years

ALSO OF

JEREMIAH RIDOUT

who died Feb 15th 1842

Aged 79 years

Low Tomb.

The late William Wills, Esq., Solicitor, of Birmingham, married a daughter of Jeremiah and Sarah Ridout.

84

Safe in the hand of one Disposing Power
Or in the natal or the mortal hour

THOMAS LEE, GENT

died 6th Decr 1791

Aged 69 years

DORCAS LEE his Widow

died 16th Decr 1807

Aged 74 years

Their grandchildren

The children of Thomas and Lydia Lee

MARY died 2nd July 1808 aged 16
LYDIA died 3rd Dec 1811 aged 21
RICHARDS died 2nd May 1818 aged 11
EMMA died 4th Jany 1831 aged 35

LYDIA wife of THOMAS LEE ESQ

died 20th Nov 1832

Aged 65

Also

THOMAS LEE Esq died 2nd Jany 1840

Aged 79 years

"The righteous hath hope in his death." Prov 14 ch. v. 32

HENRY LEE M.D.

DIED JULY 10TH 1869

AGED 76 YEARS

The first named Thomas Lee was great grandfather to the late Thomas Yate Lee; Mrs. Charles Best, of the Wellington Road, Edgbaston; also to the Misses Lee, late of this town, now residing near Stourbridge. Dorcas Lee born Eyre. Lydia Lee born Keay.

Mrs. Coates, wife of the Rev. John Coates, one of the ministers of the Old Meeting, was a daughter of Thomas and Dorcas Lee.

IN MEMORY OF

THOMAS BAKER

WHO DIED MAY 3RD 1839 AGED 63 YEARS

ALSO OF

CHARLOTTE WIFE OF THOMAS BAKER

WHO DIED JANUARY 7TH 1832 AGED 55 YEARS

ALSO OF CHARLOTTE THEIR ELDEST DAUGHTER

WHO DIED APRIL 5TH 1806 AGED 9 YEARS

ALSO OF EMMA THEIR YOUNGEST DAUGHTER

WHO DIED AUG 10TH 1821 AGED 18 DAYS

ALSO OF

MATTHEW KENTISH THEIR SEVENTH SON

WHO DIED AUG 17TH 1832 AGED 9 YEARS

ALSO OF GEORGE THEIR FOURTH SON

WHO DIED OCT 6TH 1848 AGED 36 YEARS

ALSO ELEANOR

WIFE OF JOHN HOWARD THEIR SIXTH SON

WHO DIED OCTOBER 9TH 1842 AGED 32 YEARS

ALSO OF

THE REVD FRANKLIN BAKER M.A.

OF BOLTON LE MOORS THEIR ELDEST SON

WHO DIED MAY 25TH 1867 AGED 66 YEARS

ALSO OF ELIZABETH WIDOW OF

GEORGE THEIR FOURTH SON

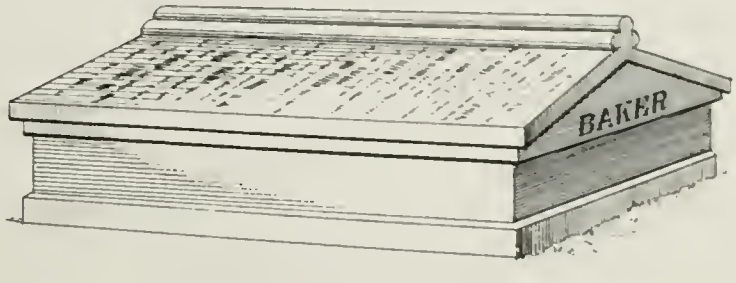
WHO DIED FEB 10TH 1873 AGED 59 YEARS

ALSO OF SOPHIA THEIR SECOND DAUGHTER

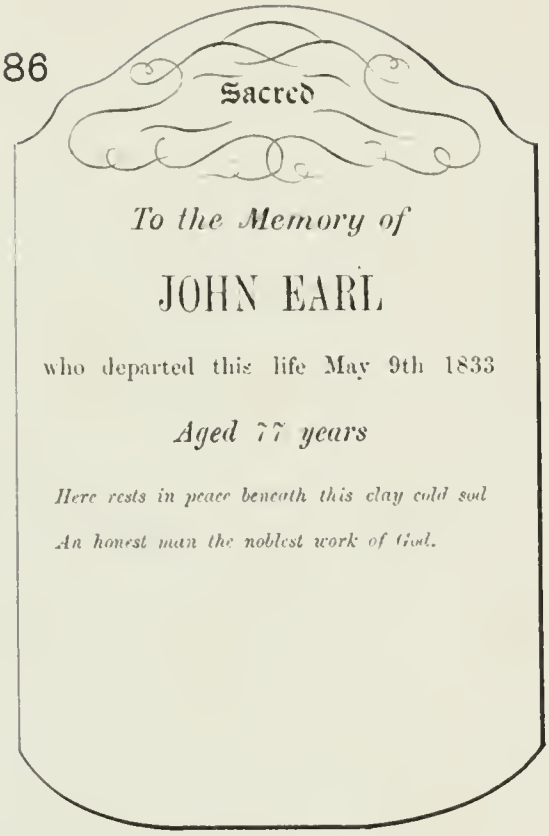
RELICT OF EDWARD BILL

WHO DIED JAN 27TH 1875 AGED 78 YEARS

Mr. Thomas Baker was a consistent member of the New Meeting Congregation, and attended the services of the Rev. John Edwards, Dr. Priestley's successor. Besides being the father of those mentioned on the tomb stone, he was father to Alfred Baker, Esq., the eminent Surgeon to the General Hospital, Birmingham; John Howard Baker, Esq., Solicitor; and to Thomas Baker, Esq., who, in 1881, was chosen Mayor of Manchester for the second time. Mr. Thomas Baker's second son, Charles, was well known in connection with education, more particularly with the teaching of the Deaf and Dumb, and was first Master of the Yorkshire Institution for the Deaf and Dumb, at Doncaster; he contributed to the educational works of the day, and was the author of the lesson books known as the "Circle of Knowledge," the first gradation of which has been translated into Chinese, and is used in the schools of China and Japan. Mr. Thomas Baker was also grandfather to the present Bishop of Truro.

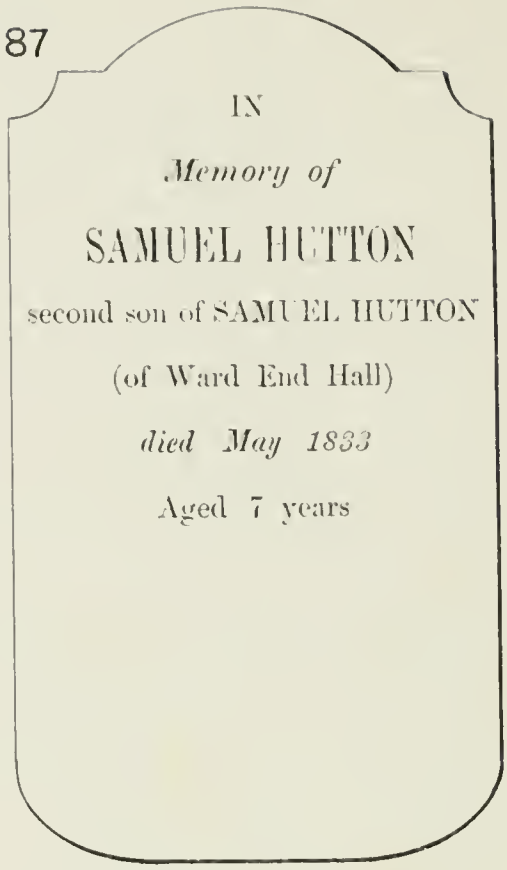


86


Sacred
To the Memory of
JOHN EARL
who departed this life May 9th 1833
Aged 77 years
Here rests in peace beneath this clay cold sod
An honest man the noblest work of God.

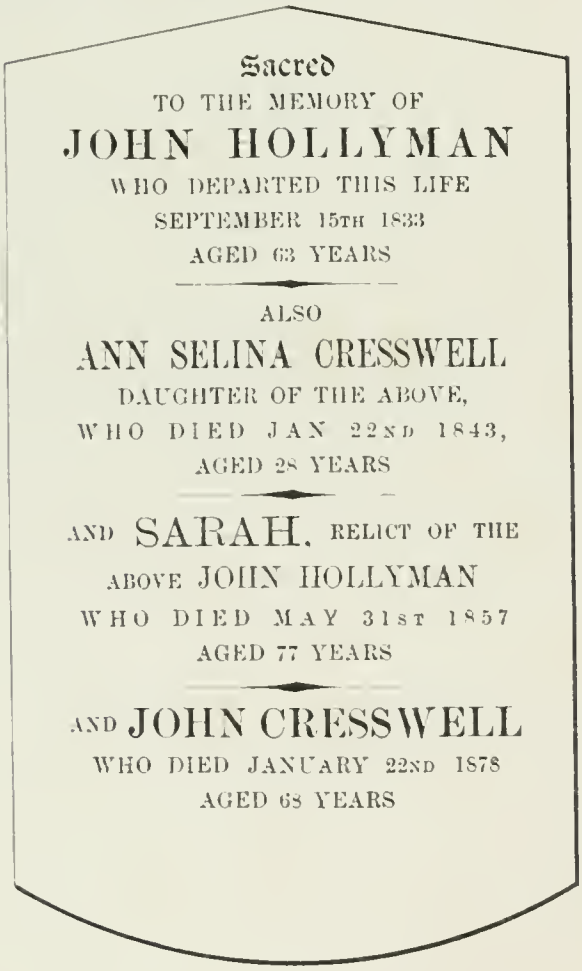
Father of the late William Earl, well known in connection with the Unitarian Domestic Mission Chapel, Hurst Street.

87

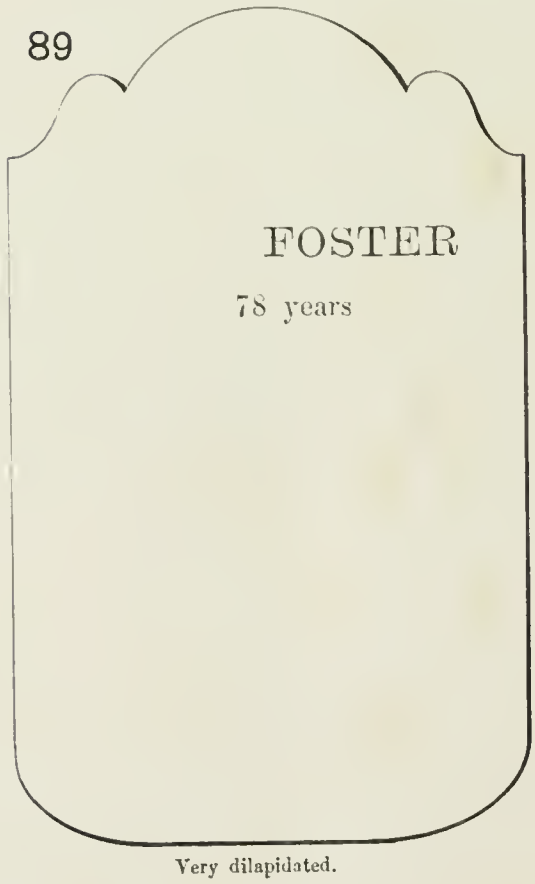


Related to the Historian of Birmingham.

88

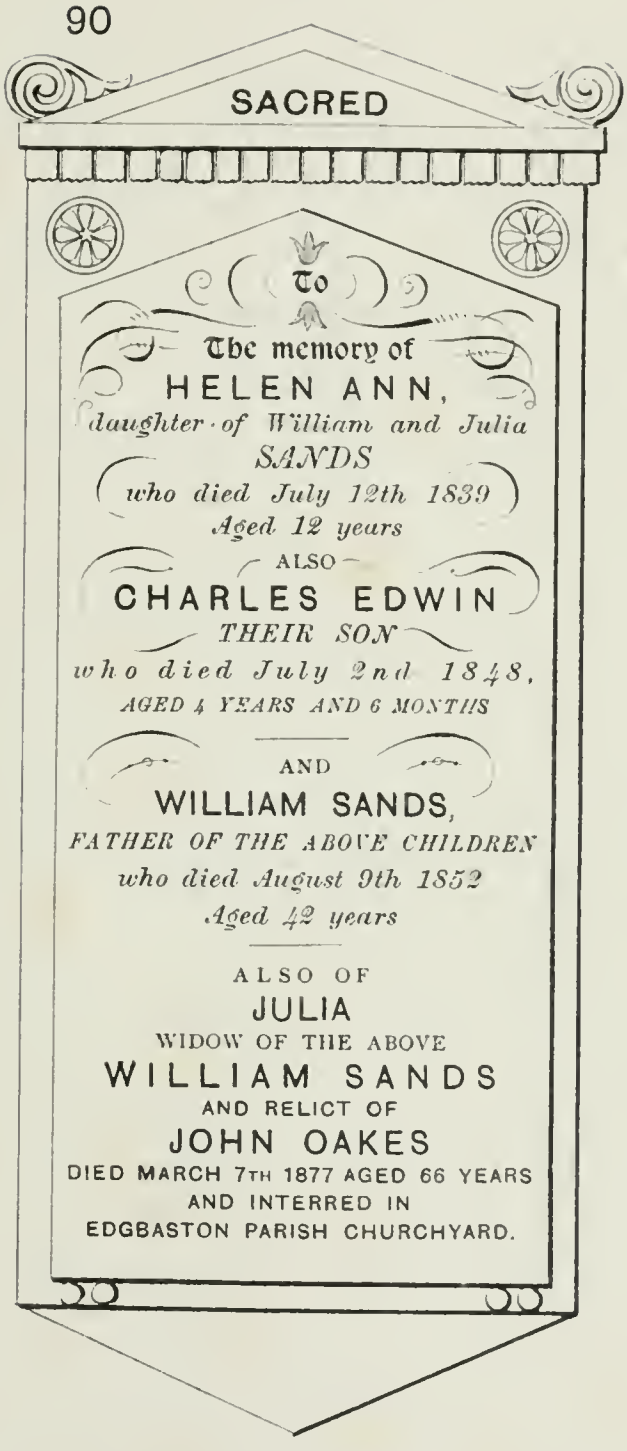


89

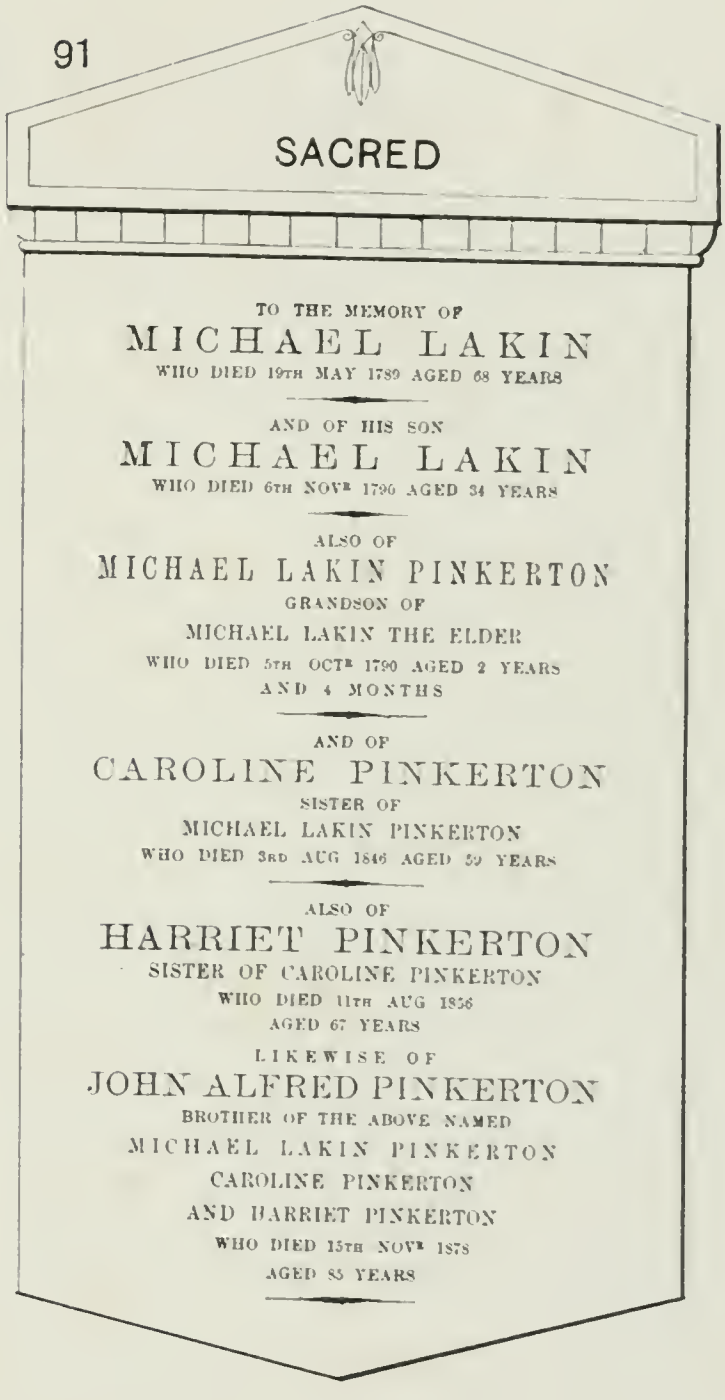


Very dilapidated.

90


SACRED
To
The memory of
HELEN ANN,
daughter of William and Julia
SANDS
who died July 12th 1839
Aged 12 years
ALSO
CHARLES EDWIN
THEIR SON
who died July 2nd 1848,
AGED 4 YEARS AND 6 MONTHS
AND
WILLIAM SANDS,
FATHER OF THE ABOVE CHILDREN
who died August 9th 1852
Aged 42 years
ALSO OF
JULIA
WIDOW OF THE ABOVE
WILLIAM SANDS
AND RELICT OF
JOHN OAKES
DIED MARCH 7TH 1877 AGED 66 YEARS
AND INTERRED IN
EDGBASTON PARISH CHURCHYARD.

91


SACRED
TO THE MEMORY OF
MICHAEL LAKIN
WHO DIED 19TH MAY 1789 AGED 68 YEARS
AND OF HIS SON
MICHAEL LAKIN
WHO DIED 6TH NOVR 1796 AGED 34 YEARS
ALSO OF
MICHAEL LAKIN PINKERTON
GRANDSON OF
MICHAEL LAKIN THE ELDER
WHO DIED 5TH OCTR 1790 AGED 2 YEARS
AND 4 MONTHS
AND OF
CAROLINE PINKERTON
SISTER OF
MICHAEL LAKIN PINKERTON
WHO DIED 3RD AUG 1846 AGED 59 YEARS
ALSO OF
HARRIET PINKERTON
SISTER OF CAROLINE PINKERTON
WHO DIED 11TH AUG 1856
AGED 67 YEARS
LIKEWISE OF
JOHN ALFRED PINKERTON
BROTHER OF THE ABOVE NAMED
MICHAEL LAKIN PINKERTON
CAROLINE PINKERTON
AND HARRIET PINKERTON
WHO DIED 15TH NOVR 1878
AGED 85 YEARS

92

In memory of

JOHN GREW GENT

who departed this life Dec 4th 1784

Aged 73 years

also Eliz. widow of John Grew gent

who died Jan^{y} 14th 1795

Aged 82 years

Likewise SALLY the wife of

Joseph Townshend

and daughter of John and Eliz. Grew

who died Jan^{y} 15th 1806

Aged 58 years

ELIZABETH

daughter of the above

John and Elizabeth Grew

died June 8th 1818

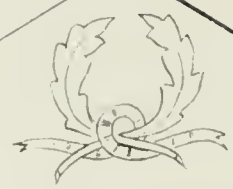
Aged 72 years

also Elizabeth Townshend

who died June 30th 1826

Aged 52 years

93



IN MEMORY

OF HARRY *THE DARLING CHILD*

OF HENRY AND ANN HULL

94

CHARLES HENRY

SON OF ISAAC AND MARTHA AARON

died February 3rd 1831

Aged 6 months

ABRAHAM AARON

(Father of the above named Isaac)

died February 25th 1836

Aged 85 years

also ANN relict of

ABRAHAM AARON

died April 22nd 1852

Aged 78

95

SACRED

TO THE MEMORY OF

JOSHUA TILT BACHE

who died 28th October 1837

AGED 63 YEARS

Father of the Rev. Samuel Bache, formerly minister of the New Meeting

96

ELIZABETH POTTS

Died Oct 31 1786. Aged 71 years

THOMAS LAWRENCE

Died May 21 1783. Aged 5 months

SARAH LAWRENCE

Died Jan 5 1790. Aged 11 months

THOMAS LAWRENCE

Died Sept 14 1792. Aged 2 years & 2 months

CHARLES LAWRENCE

Died February 14 1801. Aged 16 years

SARAH POTTS

Died March 17 1814. Aged 57 years

97

ANNE

Wife of JOHN TOWERS LAWRENCE

Died Jany 14 1824

Aged 67

JOHN TOWERS LAWRENCE

Died Aug 8th 1825

Aged 71

PRISCILLA *the wife of*

JOHN TOWERS LAWRENCE

son of the above

Died March 22 1835. Aged 29 years

ANNE LAWRENCE

Died December 7th 1862

Aged 74 years

JOHN TOWERS LAWRENCE

Born April 15th 1786

Died May 4th 1871

SARAH LAWRENCE

Died November 15th 1877

Aged 85 years

Mr. John Towers Lawrence was Low Bailiff in 1826. The following account of him in the *Daily Post*, of May 5th, 1871, will be found interesting :—"THE LATE JOHN TOWERS LAWRENCE.—To many, perhaps to most, of our readers, the name of John Towers Lawrence will not be familiar. He was one of an old school—of a past generation, the last few remnants of which are rapidly disappearing. Nevertheless, in his day, Mr. Lawrence was a man of mark, a man foremost in all those movements which have elevated and improved the town, a good citizen, an earnest politician, an honest man. He formerly carried on business as a leather merchant in Little Mill Lane, Digbeth, but for some years had taken no active part in its management. In the agitation which preceded the Reform Bill of 1832, Mr. Lawrence bore a conspicuous part. At that time it was neither so safe nor so fashionable to be a Radical as it is at present. Then some sacrifice was demanded for the profession of a political creed which many feared and more hated. Mr. Lawrence, through the whole agitation, stood manfully by his party, through sunshine and storm, true to the principles which he had espoused. In association with Mr. Joseph Parkes he took a prominent part in the Newhall Hill Demonstrations, which have become famous in history. The next public work Mr. Lawrence was engaged in was the movement in favour of the incorporation of the town. In conjunction with Mr. Henry Smith and Mr. William Redfern, Mr. Lawrence energetically advocated this subject, and when, in 1838, their efforts proved successful, he was elected one of the first aldermen ; and in the following spring he was appointed a borough magistrate in the first batch which was made. Living at Balsall Heath, he was shortly afterwards appointed a justice of the peace for the county of Worcester, and in the duties of that office he took great interest up to the time of his death. He was a commissioner under the old Birmingham Street Act, a trustee for Lench's Trust, and one of the founders of the Midland Institute. Some twenty years ago, in consequence of failing health, he retired from public life, and sought by the exercise of a kindly benevolence to increase the happiness and improve the condition of those amongst whom his lot was cast. He belonged to a very old Birmingham family, and all his life was a consistent member of the congregation worshipping at the Old Meeting House. A staunch Radical, he was ever a kind friend and a generous opponent. He seldom bore malice, and his tall, gentlemanly figure, beaming eye, and kindly smile will live long in the recollection of those who were favoured with his acquaintance. His health has been failing for several years, and for some time it has been evident to his friends that the end was approaching. On Thursday, his death, which took place at his residence, Balsall Heath, closed an eventful, a useful, and an honourable career, at the ripe age of upwards of 80 years."

98

NOT LOST BUT GONE BEFORE.

SACRED

TO THE MEMORY OF

HARRY HUNT

WHO DIED 12TH JULY 1797 AGED 43

SARAH HIS WIFE

WHO DIED 22ND JANUARY 1835,
AGED 78

AND THEIR CHILDREN

SARAH HUNT

WHO DIED 11TH MAY 1800 AGED 19,

JOHN HUNT

WHO DIED IN LONDON
23RD APRIL 1805, AGED 26,

AND

HARRY HUNT

WHO DIED 18TH JULY 1856
AGED 78 YEARS

ANNE HIS WIFE

WHO DIED 7TH AUGUST 1863
AGED 73 YEARS

99

SACRED

TO THE MEMORY OF

WILLIAM HUNT

WHO DIED 1ST DECEMBER 1808 AGED 62

HANNAH HIS WIFE

WHO DIED 26TH DECEMBER 1843 AGED 99

AND THEIR CHILDREN

LYDIA HUNT

WHO DIED 30TH JANUARY 1780 AGED 3

WILLIAM HUNT

WHO DIED 21ST APRIL 1805 AGED 24

HENRY HUNT

WHO DIED 19TH APRIL 1832 AGED 49

100

SACRED

TO THE MEMORY OF

THOMAS YATE HUNT

THIRD SON OF
WILLIAM AND HANNAH HUNT
WHO DIED 27TH SEPTEMBER 1852 AGED 68

SARAH

WIFE OF THOMAS YATE HUNT
WHO DIED 28TH OCTOBER 1826 AGED 32

AND THEIR CHILDREN

HANNAH AND LOUISA HUNT

WHO DIED 5TH APRIL 1827
AGED ONE YEAR AND EIGHT MONTHS

LYDIA

WIFE OF JAMES HUNT
WHO DIED 23RD NOV 1861 AGED 70

ELIZA RICKARDS

SPINSTER SISTER OF THE ABOVE

LYDIA HUNT

WHO DIED 15TH OCTOBER 1862 AGED 73

SAMUEL HUNT

WHO DIED 8TH DEC 1866 AGED 78

JAMES HUNT

WHO DIED 27TH JULY 1867
AGED 76 YEARS

The Hunts of the Brades Steel Works.

Low Tombs.

101

Sacred
To the Memory of
ELIZABETH TYNDALL
wife of Joseph Tyndall of Birmingham
who departed this life
June 19th 1789 Aged 53 years
—o—
Also of
Three of their children who died young
—o—
Likewise
of the said JOSEPH TYNDALL
who departed this life
April 5th 1817 Aged 86 years
—o—
And of
ELIZABETH TYNDALL
his Daughter
who departed this life
February 7th 1845 aged 70 years
—o—

Elizabeth and Joseph Tyndall were grand-parents of Henry Witton Tyndall, Esq., Solicitor, of Birmingham. Descendants of the Martyr Tyndall; and representatives of the family of Matthew Henry, the Commentator.

102

SACRED
TO THE MEMORY OF
JOHN NEWBOLD
who died March 31st 1834 aged 47 years
also of PHEBY, Daughter of
JOHN & MARY ANN NEWBOLD
who died Feb 18th 1821 aged 4 years
Likewise of Three Children
who died in their Infancy
also MARY ANN wife of the above
JOHN NEWBOLD
who died March 27th 1836 aged 45 years
SARAH NEWBOLD died Nov 5th 1835
Aged 16 years
Also of GILBERT BURTON son of the above
JOHN and MARY ANN NEWBOLD
who died June 2nd 1848 aged 23 years
And of WILLIAM GILBERT
Son of the above Gilbert Burton Newbold
who died March 14th 1849 aged 13 months
Also of JAMES RICHARD NEWBOLD
only surviving son of the above
John and Mary Ann Newbold
who died March 12th 1859
in the 39th year of his age

Low Altar Tomb.

103

In Memory of
JOSEPH WEBSTER
who departed this life
Oct[r] 13th 1780. Aged 59

104

In Memory of
JOSEPH WEBSTER
who Departed this Life
Oct 11th 1788 Aged 38
DICKINSON WEBSTER
died Nov 6th 1800. Aged 17
PHEBE WEBSTER
Widow of the above
Joseph Webster
Died December 25th 1817
Aged 58 years
Mary Ann Webster
Died July 28th 1836
Aged 48 years

Low Tombs.

The Websters of Penns near Birmingham, relations of Dickenson Webster Crompton, Esq., Surgeon, of Birmingham; also of the Rev. Montague Webster, Vicar of Hill, near Sutton Coldfield.

105

JOHN MAY

died 15th January 1768

Aged 72 years

SARAH *wife of John May*

died 30th June 1768

Aged 75 years

Three Children of

Benjn and Elizth May

who died young

JOSEPH MAY

Son of Benjn and Elizth May

died 27th Decr 1807

Aged 14 years

106

IN

AFFECTIONATE REMEMBRANCE OF

ELIZABETH GREENSILL

WHO DIED OCTR 2ND 1840,

AGED 30 YEARS

ALSO OF

SOPHIA GREENSILL

WHO DIED OCT 29TH 1848 AGED 70 YEARS

LIKEWISE OF

JOSEPH HENRY WORSEY

(GRANDSON OF THE ABOVE)

WHO DIED JUNE 22ND 1849

AGED 4 YEARS AND 3 MONTHS

107

M.S.

SAMUELIS RAY M.D.

Nat Stamfordiæ

12° die Septembris 1694

Denat Birminghamiæ

1° die Octobris 1758

Ætatis 64

MARY RAY

Obt 13 Jan 1763

Æt 83

SAMUEL RAY

BENJN RAY

Obt 21 May 1809

Ætat 74

ELIZTH wife of Benjn May

Obt 23 Octor 1809

Æ 74

Very dilapidated.

108

JOHN ROGERS

died 25 April 1778

Aged

ELIZABETH

wife of John Rogers

died 12 Sept 1790

Aged 72

JOHN ROGERS JUNIOR

died 12 Octr 1789

Aged 50

Also their children

who died young

JOSIAH ROGERS

109

Sacred

TO THE MEMORY OF

THOMAS BOLTON

who died May 17th 1834

Aged 77 years

Also of

SARAH ASHBY BOLTON

sister of the above

who died May 17th 1840

Very dilapidated.

110

In Memory of

MARY wife of William Luckcock

she died November 3rd 1784

Probably James Luckcock, one of the founders of the Sunday Schools in Birmingham, was buried in this grave. The stone is much dilapidated.

111

REBECCA

Wife of John Lee

died April 2nd 1775 aged 53

JOHN LEE

died July 10th 1795 aged 70

MARY his second wife

died October 28th 1806 aged 82

SARAH LEE

Daughter of John and Rebecca Lee

died Oct 13th 1832 aged 83

CATHERINE

wife of John Francis Lee

died October 27th 1844 aged 61

JOHN FRANCIS LEE

died January 13th 1869 aged 79

Parents and grand-parents of Miss Ellen Lee, of Kinver. Mrs. John Francis Lee was a Miss Francis, sister to the late John Francis, Esq., Frederick Road, Edgbaston.

112

In memory of

ANN *wife of Benjamin Giles*

who died January 13th 1789

Aged 64 years

Also of *BENJAMIN GILES*

who departed this life Aug 3rd 1790

Aged 72 years

Also of two of their children who died young

113

Sacred to the Memory
of the Rev^{d} M Jn^{o} Alexander
who was eminently distinguished
As a Christian a Scholar & Divine
Though cut off in his thirtieth year
He was born Jan 26th 1736
Died Dec^{r} 29th 1765
Learn Reader that
Honourable Age is not
that which standeth in Length
of Time nor that is Measured
By Number of Years
But Wisdom is the Grey Hairs
And an Unspotted Life
is Old Age

Also in Memory of
Hannah Alexander who died
Oct^{r} 5th 1768 Aged 63 years

114

Sacred to the memory
of the Rev^{d} M Ben^{jn} Higgs
who died 30 Jan. 1770
Aged 60 years
Also in memory of
Mary Alexander who died
April 28th 1794 aged 60

Also in memory of
5 children of Wm & Hannah
Humphreys who all died
in their infancy

For an account of the Alexander Family see "Memorials of the Earl of Stirling and the House of Alexander, by the Rev. Charles Rogers, LL.D., in two Vols. Edinburgh : William Paterson, 67, Princes Street, 1877."

115

To the Memory
of THOS PIDDOCK
who died Nov 30th 1753
Aged 4 years

ANN PIDDOCK
died May 4 1754 Aged 37

JAMES PIDDOCK
died Jan 5 1763 Aged 50

THOS PIDDOCK
died April 1 1772 Aged 71

JOHN PIDDOCK
died Jan 5 1773 Aged 28

WILLM PIDDOCK
died April 28 1774 Aged 21

MARY GILES
died Sept 18 1786 Aged 72

Connected with the Francis and Martineau Families.

116

((IN))

AFFECTIONATE REMEMBRANCE OF
JAMES PONEY
WHO DEPARTED THIS LIFE APRIL 8TH 1818
AGED 30 YEARS

ALSO OF *Hannah* WIFE OF THE ABOVE
WHO DEPARTED THIS LIFE SEPTR 4TH 1850
AGED 72 YEARS

LIKEWISE OF *Hannah* DAUGHTER OF
THE ABOVE JAMES AND HANNAH PONEY
WHO DEPARTED THIS LIFE JUNE 25TH 1818
AGED 6 YEARS

ESTEEMED. BELOVED. LAMENTED.

AND OF *Mary Ford* WHO DEPARTED
THIS LIFE MARCH 21ST 18 5 AGED YEARS

117

SUSANNA
Wife of
TIMOTHY SMITH
died July 4th 1784
Aged 53

TIMOTHY SMITH
died March 28th 1786
Aged 56

also JOSIAH SMITH
son of Timothy Smith Junr
who died young

118

ANN
Daughter of
Timothy and Susannah Smith
died Oct 2nd 1775
Aged 22

HANNAH their Daughter
died Dec. the 1st 1775
Aged 19

And three of their Children
Samuel Sarah and George
who died young

Low Tomb.

Timothy Smith (Low Bailiff in 1784, and father of Timothy Smith, Banker) and his wife Susanna Smith, (born Record,) were maternal grandparents to the late Arthur Ryland, Esq., J.P.

119

In Memory of

ROBERT MOORE

who died April 11th 1778

Aged 65 years

also of ABIGAIL his wife

who died July 10th 1786

Aged 75 years

120

In memory of

WILLIAM BACCHUS

and SARAH his wife

He died March 27th 1786 aged 44

She January 12th 1774 aged 30

Also Ann their Daughter

who died Feb 28th 1775

Aged 3 years

Likewise Six of his Children

by Nancy his second Wife

who died young

121

IN MEMORY OF

THOMAS HORTON Junr

who died September 11th 1797

Aged 45 years

And of PHOEBE his wife

who died the 22nd of October 1813

Aged 63 years

Low Tomb.

122

In Memory of

WILLIAM TUTIN

who departed this life 15th Feby 1789

Aged 54

Also SARAH his wife

who died 19th Decr 1801

Aged 62

Likewise WILLIAM son of the above

William and Sarah Tutin

who died 13th July 1802

Aged 36

Also of SARAH HAYCRAFT

Daughter of the above

William and Sarah Tutin

who died July 25th 1824

Aged 62 years

123

IN
AFFECTIONATE REMEMBRANCE OF
ZACHARIAH
SON OF
SAMUEL AND JANE JONES
WHO DEPARTED THIS LIFE
APRIL 28th 1830
AGED 6 YEARS

ALSO OF THE ABOVE NAMED
SAMUEL JONES
(OF YARDLEY)
WHO DEPARTED THIS LIFE
MAY 26th 1864
AGED 85 YEARS

ALSO IN REMEMBRANCE OF
JANE ELIZABETH
RELICT OF THE ABOVE SAMUEL JONES
WHO DEPARTED THIS LIFE
NOVEMBER THE 19th 1870
AGED 86 YEARS

Father, mother, and brother of Mrs. Joseph Baldwin, of King's Norton.

124

In Memory
of the REV DAVID LEWIS
Pastor of a congregation of
Protestant Dissenters assembling at
King's Wood near this Town
who died 18th *December* 1783
Aged 54 years

Also of ANN his Wife
who died 3rd of April 1797
Aged 72 years

Dorothy Lewis Daughter of the above
Died August 1st 1816
Aged 51

125

In Memory of
GEORGE RAVEN
who died July 2nd 1790
Aged
Also of several children
who died young
Likewise ELIZABETH RAVEN
Wife of George Raven
who departed this life Aug 15th 1802
Aged 58

126

Sacred
To the memory of
SUS..... BELCHER
she departed .....
Aged.....
JAMES BELCHER
departed this life January 6th 1804
Aged 69 years

Likewise of JAMES BELCHER
who departed this Life December 24th 1809
Aged 51 years

G. H. BELCHER departed this Life Sept 12th.....
Aged 12 years

127

In Memory of

Elizabeth daughter

of John and Elizabeth Brunner

who died 1781 aged 18

of ELIZABETH BRUNNER

who died October 1815 aged 75

and JOHN BRUNNER

who died July 27th 1817 aged 78

also of THOMAS BRUNNER

Son of the above

who died April 24th 1822

Aged 38 years

128

FRANCES

Wife of *BENJAMIN BLYTH*

Obit Feb 15th 1782

.....

SARAH *wife of the Revd Samuel Blyth*

died 25th April 1780 aged 69

The Revd SAMUEL BLYTH died Dec 28th

1796 aged 79

SARAH BLYTH daughter of

Benjamin and Letitia Blyth

died Aug 1st 1797

Aged 6 years

HENRY WALTER BLYTH

Son of *Henry* and *Mary Blyth*

died August 12th 1811

in his infancy

129

Sacred

To the memory of

Sarah wife of Thomas Gilks

who departed this life April 24th 1826

Aged 70 years

She lived beloved and died lamented

also of Thomas Gilks

who departed this life September 12th 1839

Aged 80 years

130

MATTHEW IREMONGER

Died April the 26th 1780

AGED 73

Also

MARY IREMONGER

His relict

Died *October* the 1st following

AGED 72

131

To

The memory of Sarah daughter of

Thomas and Mary Marshall

who died

[illegible]

and called thee ripe for Heaven

Also of the above Thomas Marshall

who departed this life the 3rd of Nov 1812

Aged 65 years

Likewise of JOHN MARSHALL son of
the above Thomas and Mary Marshall
who departed this life July 17th 1820

Aged 47 years

Very dilapidated.

132

In memory of

ANNE wife of *JOHN CHANTRY*

who died Oct 6th 1825 aged 49 years

At the remembrance of thy worth affection drops a tear

Also of JOHN CHANTRY

who died March 15th 1833

Aged 68 years

Also MARY *his second wife*

And relict of the above John Chantry

who died Dec 27th 1857

Aged 88 years

133

IN MEMORY OF

BENJAMIN PHILLIPS

WHO DIED SEPT 21ST 1785
AGED 56 YEARS

OF ELIZABETH HIS WIFE

WHO DIED NOV 6TH 1787
AGED 56 YEARS

AND OF ELIZABETH

WIFE OF JOHN PHILLIPS THEIR SON
WHO DIED APRIL 28TH 1854
AGED 89 YEARS

ALSO IN MEMORY OF
TWO DAUGHTERS OF
JOHN AND ELIZABETH PHILLIPS

ANN (WIFE OF AARON JENNENS)

WHO DIED DEC 15TH 1812
AGED 25 YEARS

AND ELIZABETH

(WIFE OF JOHN PALMER)
WHO DIED NOV 24TH 1855
AGED 57 YEARS
AND OF

JOHN PALMER

WHO DIED SEPT 21ST 1871
AGED 75 YEARS
FOR MANY YEARS ALDERMAN
OF THIS BOROUGH
AND MAYOR IN 1855

Low Tomb.

Relations of the late Alderman Phillips.

134

In Memory of

THE REV JOHN PALMER

who died Dec 26th 1786

Aged 44 years

135

Since by man came death, by man came also the resurrection of the dead
For as in Adam all die even so in Christ shall all be made alive

TO THE MEMORY
OF
ELIZABETH GREEN
(widow of Matthias Green)
late of Walsall who died June 14th 1827
Aged 55 years

"Be ye therefore stedfast, unmoveable always abounding in the work of the Lord, for as much as ye know that your labour is not in vain in the Lord"

ALSO OF
ELIZTH GREEN their daughter who died Oct 26th 1836
Aged 37 years

And of Grand-children

Children of MATT & REB GREEN
MATTHIAS March 10 1828—11 months
EMMA August 7 1834—20 months
ALICE May 14 1836—11 months
ALICE EMMA Nov 7 1837—3 months

Children of JOHN & ELIZTH GREEN
JOHN Nov 12 1835—11 months
JAMES April 24 1836—5 years
MATTHIAS June 12 1837—4 years
ROBERT March 12 1840—23 months

ALSO OF
REBECCA GREEN *their mother*
who died Oct 12 1837
Aged 34 years

Religion weeping fond & thoughtful tears
Wakes up a sweet & an immortal hope

Blessed is her memory

136

Sacred
TO THE MEMORY
OF
CATHERINE
Relict of the Late
Mr EDWARD SMALLWOOD
who departed this Life May 18th 1832
In the 82nd year of her Age

Also of
JOHN BARRINGTON
Son-in-law of the above
who departed this life March 4th 1838
Aged 60 years

Also of
CATHERINE wife of the above
JOHN BARRINGTON
who departed this life April 11th 1849
Aged 76 years

137

MARY
Wife of Edmund Wright
died *April* the 23rd 1794
Aged 45

138

In Memory of
REBEKAH STUBBS
who died Feb 2nd 1794
Aged 72
also *HANNAH WATSON*
who died Feb^{y} 19th 1814
Aged 60
Also
In Memory of
ELIZABETH NEWNHAM
who departed this life
May 5th 1818
Aged lxvi years

139

SACRED

TO THE MEMORY OF

BENJAMIN PARKES

who departed this Life September 27th 1805

AGED 45 YEARS

ALSO

WILLIAM SMITH

who departed this Life July 28th 1809

AGED 50 YEARS

LIKEWISE

CATHERINE MURCOTT

Grand-daughter of the above W. S.

who died June 7th 1826

AGED 18 YEARS

AND OF MARY *WIFE OF THE ABOVE*

WILLIAM SMITH

who departed this life Nov 12th 1829

AGED 70 YEARS

CATHERINE MARY

WIFE OF WILLIAM MURCOTT

and daughter of the above Mary Smith

who died Jan^{y} 9th 1836

AGED 55 YEARS

LIKEWISE THE ABOVE

WILLIAM MURCOTT

who died March 1st 1839

AGED 60 YEARS

140

JOHN BOSWELL died July 20th 1793

Aged 61

Also HANNAH his wife died April 17 1796

Aged 61

141

Rev^{d} Rob^{t} Robinson

Rev^{d} Peter Emans

of Coventry

died 1810

Stone to mark the site where the Rev. Robert Robinson was buried. The tablet was placed in the chapel.

142

To the Memory of

ELIZABETH DAUGHTER OF

WILLIAM AND MARY

BAYLIS

who died April the 26th 1788

AGED 17 YEARS

This humble grave ....
Yet truth and goodness..... . the place
Yet blameless virtue .... thy bloom
Lamented mind..... .. .. thy tomb
O leapéd for life. ....no more
Lamented..... ....thy tomb
O..... ....
Where ....
What..... ....
Regard . ...
Lo lo the ....
And .... a mourner here.

Very dilapidated.

143

IN MEMORY OF
JOSEPH HORNBLOWER
who died *May* 10th 1788
AGED 68

Also of MARY HORNBLOWER
His Daughter
who died *July* 11th 1793
Aged 26

Also HANNAH HORNBLOWER
died 17th of January 1814
Aged 90

Also
THOMAS HORNBLOWER
died 16th of June 1845
Aged 90

144

Sacred
To the memory of
EDWARD CORN
Late of Paradise Street
who departed this life Jan 13th 1836
Aged

To us there is but one God, the Father, of whom are all things and we for him; and one Lord Jesus Christ through whom are all things and we through him. *1 Cor. 8.6*

ANN CHANTRY
sister of the above
died Feb 8th 1844 Aged 77
Also of
JOSH CHANTRY
who died April 7th 1845

Edward Corn was uncle to Mr. Alderman Corn Osborn, of Birmingham.

145

In Memory of
JANE HOLLAND
died April
Aged 75 years
And of her friend
ANNABELLA
Wife of William Hollowell
born at Shropshire
April 11th 1716
died in Birmingham
Aug 17
Also of
ISABELLA
their eldest daughter
who was born at
in the county of Rutland
April 9th 1734
and died in Birmingham
Sept 24 1828 Aged 74 years
Also
ELIZABETH HOLLOWELL
daughter of the above

146

In Memory of
HENRY HOPE
who died October 31st 1832
Aged 68 years
Also
JANE HOPE
wife of the above
who died July 9th 1831
Aged 69 years
JOHN LATHAM
Died 1809
JANE STOW
Daughter of John Latham
Died May 10th 1828 Aged 28 years

Low Tomb.

147

In Memory of

THOS LAWRENCE
who died Jan 3rd 1796
Aged 44 years

Also Ann Lawrence
wife of the above
who died July 10th 1813
Aged 62 years

MARIA daughter of
the above Thomas and
Ann Lawrence
who departed this life the
16th of March 1814
Aged 26 years

ELIZ LAWRENCE
daughter of John and
Sarah Lawrence
who died young
also Eliza daughter of
the above who died the
11th of May 1816 aged 8 months

of Jemima and of
Samuel who died
in Infancy,
of Sarah who died
June 12th 1821 aged 8 years
and also of Philip Henry
who died Sept 29 1828
Aged 13 years and
9 months

148

Sacred
To the memory of
THOMAS HORTON SENR
who died November 26th 1798
Aged 72
Also CATHERINE HORTON
his widow
who died March 30th 1808
Aged 78
Also to the Memory of
WILLIAM MEWIS
who died March 1st 1825
Aged 70
Also ELIZABETH MEWIS relict
of the above died April 25th 1830
Aged 75

149

To the Memory of
MARY daughter of William
and ANN BANISTER
who died April 8th 1799 aged 18 months
Also James Banister their son
who died in his Infancy

150

JOHN VAUGHAN
died June 24th 1827
Aged 34 years

Also of ALICE VAUGHAN *mother of the above*
who died March 28th 1848
Aged 87 years

151

In Memory of

EDWARD WHITFIELD

who departed this life July 28

1806; Aged 53.

HANNAH his Wife

died June 24th 1814

Aged 58 years

MARY ANN WHITFIELD

Youngest daughter of

Edward and Hannah Whitfield

died June 8th 1819

aged 19 years and 10 months

Edward Whitfield was the first of the family that came to Birmingham. He was grandfather to Mr. Samuel Whitfield now residing at Leamington, Mr. John Whitfield of the Beaufort Road, and to the Misses Sarah and Elizabeth Whitfield of the Hagley Road, Edgbaston; also great-grandfather to Mr. Councillor S. B. Whitfield.

152

To the memory of

RICHARD DINGLEY

who died the 18th January 1805

Aged 49 years

to the memory of

JOSEPH RICHARDS

Late of New Street

who died the 27th May 1833

..... years

also Mary Maria Richards

.... of the above Joseph Richards

Dilapidated.

153

MARY

The beloved wife of

JOHN BRUNNER

(of Digbeth)

Died 5th April 1810

Aged 54 years

Also the said

JOHN BRUNNER

Died 8th February 1815

Aged 49 years

154

Sacred

To the Memory of

JOHN BURTON

who died March 5th 1812

Aged 54 years

HANNAH BURTON *daughter of the above*

died Sept 2– 182–

Aged 10 years

who departed this life Sept 25– 1846

AGED 90 YEARS

ELIZABETH TAYLOR

daughter of James and Ann Taylor

died Feb 13th 1800

Aged 1 year and 9 months

MARY ANN TAYLOR

died May 4th 1821 aged 24

dilapidated.

155

SACRED
To the Memory of
MARY CORRIE
Daughter of Thomas and Mary Read
and wife of the Revd John Corrie
who died March 2nd 1804
in the 30th year of her age

Also Samuel who died in his Infancy
and Josiah who died Nov 13th 1808
in the 5th year of his age
two of her Children

Also of ANN READ daughter of
the above named Thomas and Mary Read
who died March 6th 1817
in the 27th year of her age

In Memory of
JOHN CORRIE ESQR
Born at Kenilworth Oct 8th 1769
Died at Franche Worcestershire Aug 16th 1839
in the Seventieth year of his age

Also
JOHN READ CORRIE ESQ M.D.
son of the above
Born July 19th 1801 died Oct 20th 1842
Aged 41 years

John Corrie, Esq. (Rev. John Corrie), was uncle to John Carter, Esq, Surgeon, of Edgbaston; also to the late Samuel Carter, Esq., Solicitor; and the Misses Carter, of Kenilworth. Low Tomb.

156

Sacred
To the memory of
JOHN BRIGGS
who departed this Life September 25th 1803
Aged 47 years

157

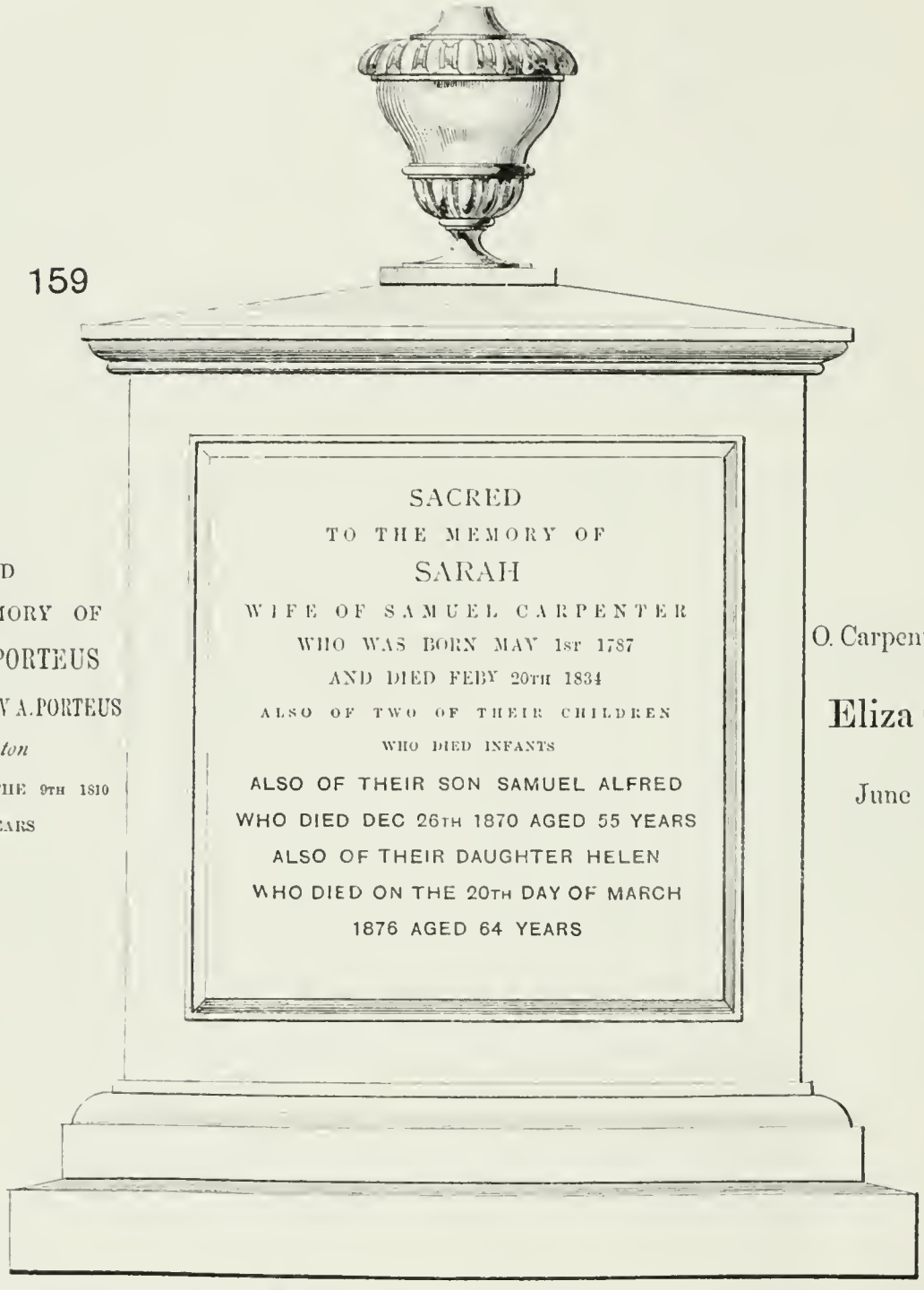
IN MEMORY
of ANN GOUGH
wife of Peter Gough
who departed this life
February 8th 1802:
AGED 57.

Also of
PETER GOUGH
who departed this life
January 24th 1815
Aged 61 years

158

In memory of
JOSEPH HILL
who departed this life Nov 26th 1818
Aged 39 years
ANN daughter of the above died young
JANE wife of the above
JOSEPH HILL
died Dec 13th 1822 aged 45
HELEN daughter of the above
died July 3rd 1828 aged 15
Ann daughter of John and Charlotte Hill
died Feby 1st 1836 aged 4 years and 5 months
Edwin Hill died Feby 29th 1840 aged 24
William Thompson Hill
died April 12th 1893 aged 20 years

159


SACRED
TO THE MEMORY OF
SARAH
WIFE OF SAMUEL CARPENTER
WHO WAS BORN MAY 1ST 1787
AND DIED FEBY 20TH 1834
ALSO OF TWO OF THEIR CHILDREN
WHO DIED INFANTS
ALSO OF THEIR SON SAMUEL ALFRED
WHO DIED DEC 26TH 1870 AGED 55 YEARS
ALSO OF THEIR DAUGHTER HELEN
WHO DIED ON THE 20TH DAY OF MARCH
1876 AGED 64 YEARS

SACRED
TO THE MEMORY OF
ELIZABETH PORTEUS
RELICT OF THE REV A. PORTEUS
of Nuncaton
WHO DIED MAY THE 9TH 1810
AGED 85 YEARS

O. Carpenter Jan 15 1809

Eliza Carpenter

June 10th 1814

Samuel Alfred Carpenter was brother to Mrs. Henry Witton Tyndall, of Edgbaston ; nephew to the Rev. Lant Carpenter, LL.D., of Bristol ; cousin to William B. Carpenter, M.D., F.R.S., Philip P. Carpenter, LL.D., and to the celebrated Miss Mary Carpenter, of Bristol, who founded the first Reformatory in England, and was also well known in connection with the education of women in India.

160

IN MEMORY OF

SAMUEL TONKS

WHO DEPARTED THIS LIFE

APRIL 29TH 1809, AGED 34 YEARS

MY FLESH SHALL SLUMBER IN THE GROUND
TILL THE LAST TRUMPET'S JOYFUL SOUND
THEN BURST MY CHAINS WITH SWEET SURPRISE
AND IN MY SAVIOUR'S IMAGE RISE.

FRANCES

WIFE OF SAMUEL TONKS

DIED JUNE 21ST 1855, AGED 83 YEARS

SARAH CATHERINE PHILLIPS

DAUGHTER OF THOMAS AND
SARAH PHILLIPS
AND GRAND-DAUGHTER OF THE ABOVE
DIED NOV 21ST 1847
AGED 11 YEARS

Low Tomb.

Sarah Catherine Phillips was the daughter of Mr. Alderman Phillips, of Birmingham.

161

Sacred

To the memory of SARAH Wife of

JOHN FREETH

who departed this life Novr 25th 1807

Aged 71 years

Also JOHN FREETH

who departed this life Septr 29th 1808

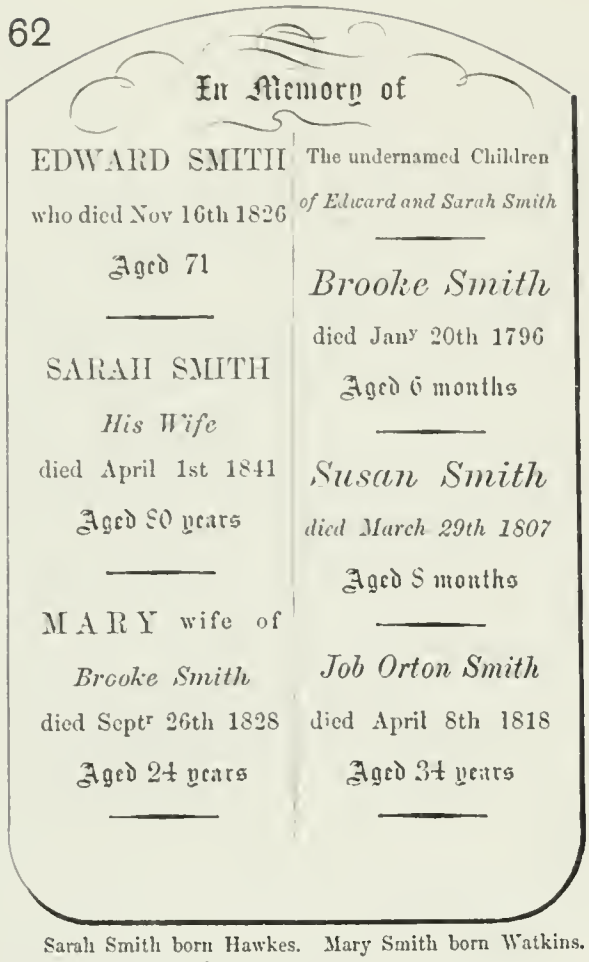
Aged 77 years

Free and easy through life 'twas his wish to proceed;
Good men he revered, be whatever their creed;
His pride was a sociable evening to spend,
For no man loved better his pipe and his friend.

"Mr. John Freeth, of Birmingham, commonly called the Poet Freeth, a facetious bard of nature, 48 years proprietor of Freeth's Coffee House, Bell Street, a house much frequented by strangers as well as by the inhabitants, where the poet used every evening to delight a large company with original songs, composed from subjects of a public nature, replete with wit and humour. His morals were unsullied, and his manners unaffected. Formed to enliven the social circle, possessing wit without acrimony, and independence of mind without pride, he was beloved by his friends, courted by strangers, and respected by all. The harmless yet pointed sallies of the muse will be remembered by thousands who admired his talents and revered his virtues." * He died September 29th, 1808, and was buried in the centre section of the graveyard of the Old Meeting House; the epitaph on the stone being his own composition. Many of the Poet's invitation cards (always written in verse and alluding to the political events of the day) are in the possession of the compiler of this history.

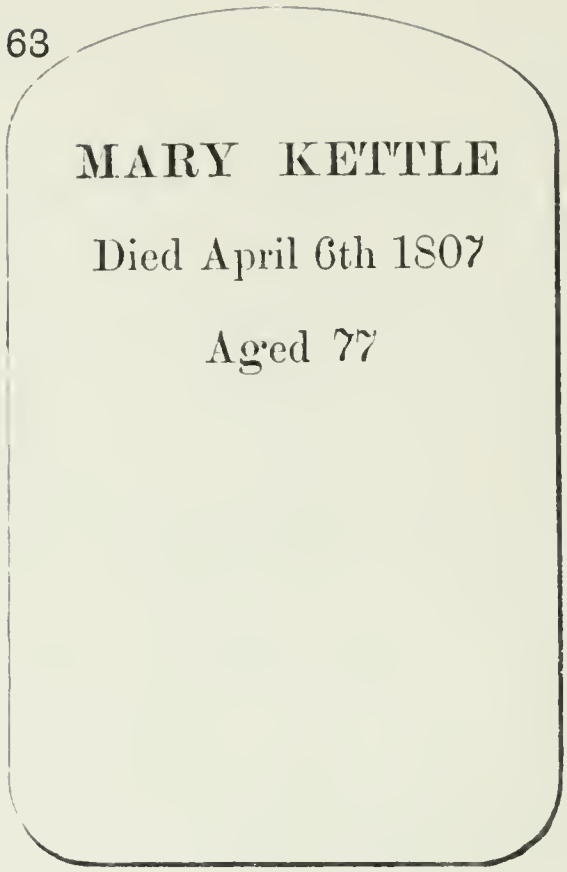
* *Gentleman's Magazine* for September 29th, 1808.

162



Sarah Smith born Hawkes. Mary Smith born Watkins.

163



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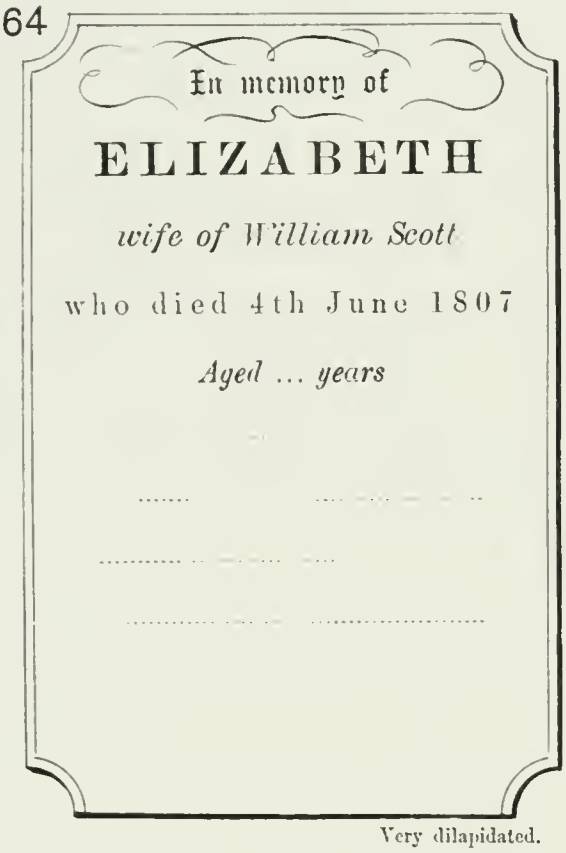
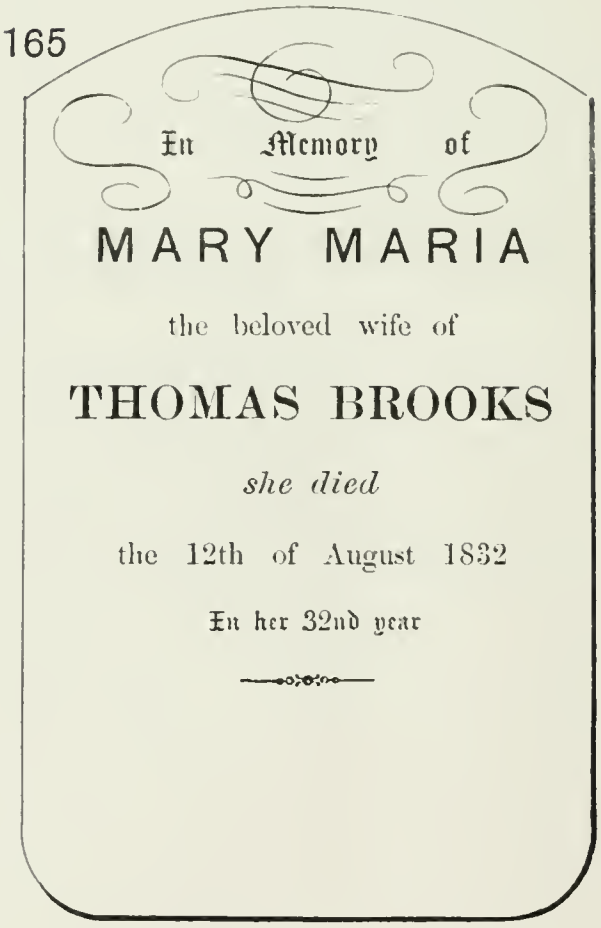


Very dilapidated.

165



166

SACRED

To the memory of

SARAH wife of THOS RICHARDS

born March 1744

died 9th April 1818

THOMAS RICHARDS

born 11th Jan 1742

died 20th Oct 1820

ANNE RICHARDS daughter of

THOS AND SARAH RICHARDS

died 17th Feb 1824

Aged 47 years

THOMAS FEARON

born 2nd May 1777

died 6th Feb 1836

Also 4 of his infant children

167

Sacred

To the Memory of

MARGARET

Wife of Thomas Lloyd

who departed this life

March 30 1818

Aged 50 years

Also Sarah, daughter of the above who departed this life

Sept 3rd 1817

Aged 29 years

Likewise ANN *second daughter of Thos and Margaret Lloyd who departed this life March 22nd 1820 Aged 27 years*

Also JOHN *son of Thos and Margaret Lloyd who departed this life July 22 1831 Aged 33 years*

To the Memory of the aforesaid

THOMAS LLOYD

who departed this life

March 19 1837

Aged 78 years

ALSO WILLIAM

son of the above who departed this life

May 7 1838

Aged 38 years

Likewise

FRANCES EVANS

wife of THOMAS EVANS

and daughter of the above

THOMAS LLOYD

who departed this life

Aug 16 1840

Aged 45 years

168

IN MEMORY OF

HARRIET *wife of* BENJAMIN WRIGHT

who died May 2nd 1833 aged 65 years

And of their children

BENJAMIN STENSON *died June 21st 1813*

Aged 16 months

ELIZABETH RICHARDS *died Dec 28th 1826*

Aged 12 years

CATHERINE MALKIN *died Sept 27th 1827*

Aged 19 years

SARAH RICHARDS *died Dec 5th 1827*

Aged 13 years

BENJAMIN WRIGHT *died Jan 21st 1844*

Aged 66 years

HARRIET TYNDALL WRIGHT

WHO DIED AUGUST 9th 1854

AGED 60 YEARS

Harriet Wright born Tyndall.

169

IN MEMORY OF

JOHN SPEARMAN

LATE OF PRESTON IN LANCASHIRE

WHO DEPARTED THIS LIFE

NOVEMBER 22ND 1840

AGED 57 YEARS

ALSO OF JANE HIS WIFE

WHO DIED OCTOBER 3RD 1841

AGED 59 YEARS

AND OF ELIZABETH DAUGHTER

OF THE ABOVE

WHO DIED FEBRUARY 2ND 1839

AGED 33 YEARS

170

IN MEMORY OF

RICHARD DINGLEY

WHO DIED IN 1805 AGED 49 YEARS

OF MARY

SISTER OF RICHARD DINGLEY

WIFE OF MARK SANDERS

WHO DIED OCT 26TH 1808 AGED 70 YEARS

OF MARK SANDERS

WHO DIED MARCH 8TH 1821 AGED 71 YEARS

OF LUCY

WIDOW OF RICHARD DINGLEY

AND RELICT OF MARK SANDERS

WHO DIED JUNE 2ND 1832 AGED 68 YEARS

OF HUBERT LUCKCOCK

NEPHEW OF HOWARD LUCKCOCK

OF OAK HILL EDGBASTON

WHO DIED AUG 26TH 1854 AGED 27 YEARS

AND OF

HOWARD LUCKCOCK

WHO DIED OCT 28TH 1877 AGED 75 YEARS

Mark Sanders was Low Bailiff in 1798.

The following account of Mr. Howard Luckcock is taken from the *Daily Post* of October 30th, 1877.—"DEATH OF MR. HOWARD LUCKCOCK.—We have to announce the death of Mr. Howard Luckcock, an old and respected inhabitant of Birmingham, which took place on Sunday, at his residence at Edgbaston, in his 75th year. Mr. Luckcock was in early life articled to the late Mr. Joseph Parkes, and was admitted as a solicitor, but we believe he never practised. He was one of the earliest magistrates appointed for Birmingham, on the incorporation of the borough in 1838, and for some years he was a member of the Town Council as councillor and alderman. He was also a Commissioner of land tax and of income tax. For many years Mr. Luckcock was chairman of the Birmingham Fire Insurance Company, and he took a strong interest in local charities, especially the Birmingham Dispensary, to which he devoted much time and attention. Privately Mr. Luckcock was much esteemed by a large number of friends."

171

Sacred

To the Memory of

LUCY wife of JOHN SCOTT

who departed this life April 10th 1811

Aged 31

Also of ELIZABETH *his second Wife*

who died June 22nd 1817 aged 30

172

In Memory of

RICHARD BOLTON

who died April 22nd 1812

Aged 59 years

SAMUEL BOLTON

died Decr the 12th 1818

Aged 34 years

ELIZABETH BOLTON

Wife of the above *Richd Bolton*

who died November 27th 1825

Aged 70 years

Richard and Elizabeth Bolton were grandparents to Francis Seddon Bolton of Edgbaston, and Alfred Solier Bolton of Moor Court, Cheadle, Staffordshire.

173

SACRED

TO

THE MEMORY OF

WILLIAM LOWE

WHO DEPARTED THIS LIFE NOV 8TH 1812

AGED 77 YEARS

JOHN LOWE PARKES

GRANDSON OF THE ABOVE

WHO DIED SEPTEMBER 18TH 1817

AGED 22 YEARS

ALSO ELIZABETH GRANDDAUGHTER

OF THE ABOVE WILLIAM LOWE

WHO DEPARTED THIS LIFE

JANUARY 8TH 1819

AGED 20 YEARS

ELIZABETH ELMORE

DAUGHTER OF THE ABOVE

WILLIAM LOWE

WHO DIED FEB 25TH 1820

AGED 55 YEARS

WILLIAM SMITH MURCOTT

WHO DIED MAY 17TH 1839

AGED 30 YEARS

174

JAMES CHIDLAW

Died 25th Feb 1782 aged 39

ELIZABETH CHIDLAW

Died 17th Jan 1812 aged 71

HANNAH wife of JAMES CHIDLAW

Died 4th March 1814 aged 38

MARY WATTON

Died 15th Jan 1815 aged 83

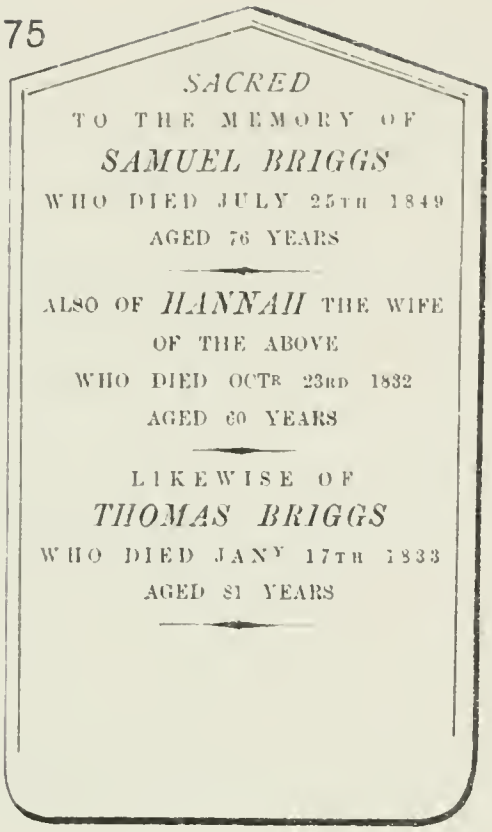
HANNAH WATTON

Died 6th ..... 1823 aged 87

HANNAH CHIDLAW

Died 31 Jan 1836 aged 56

175



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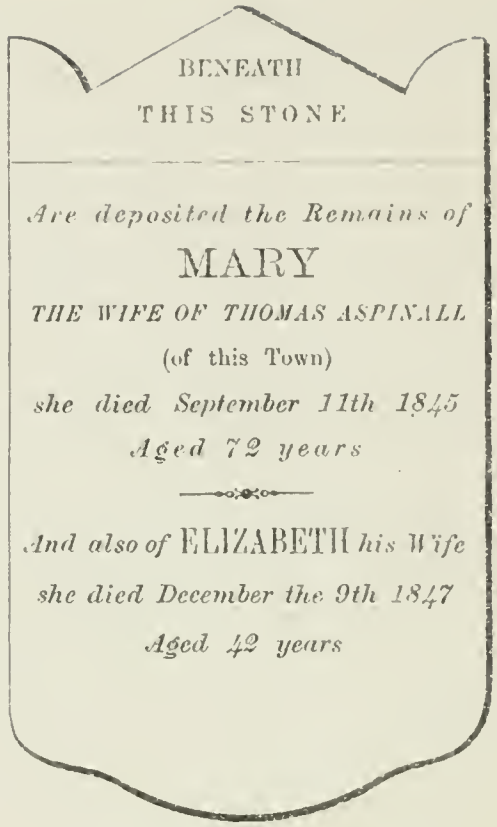

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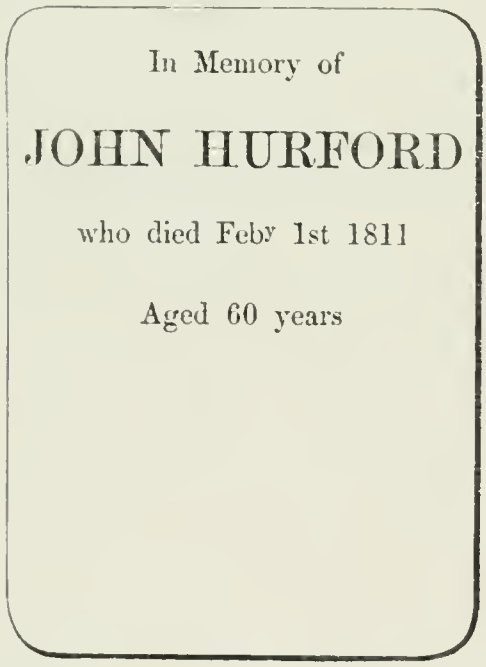
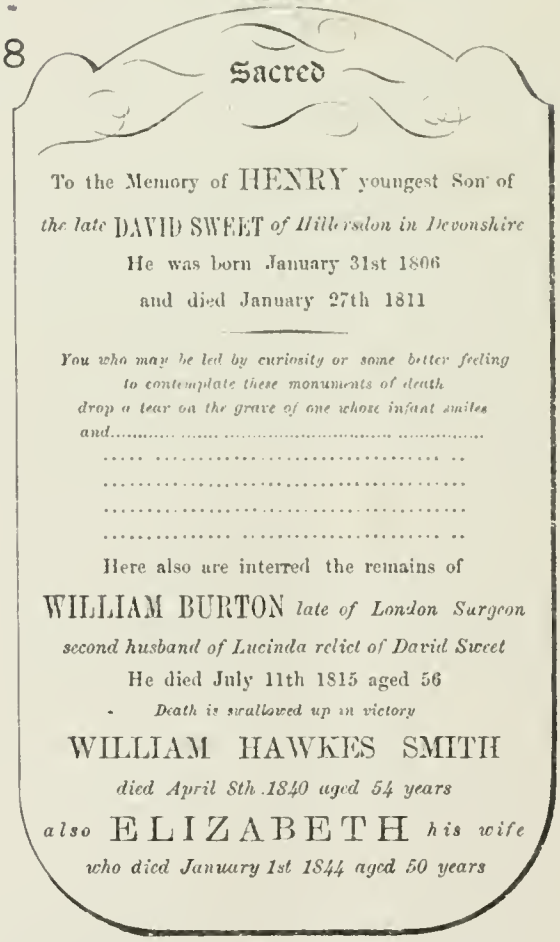


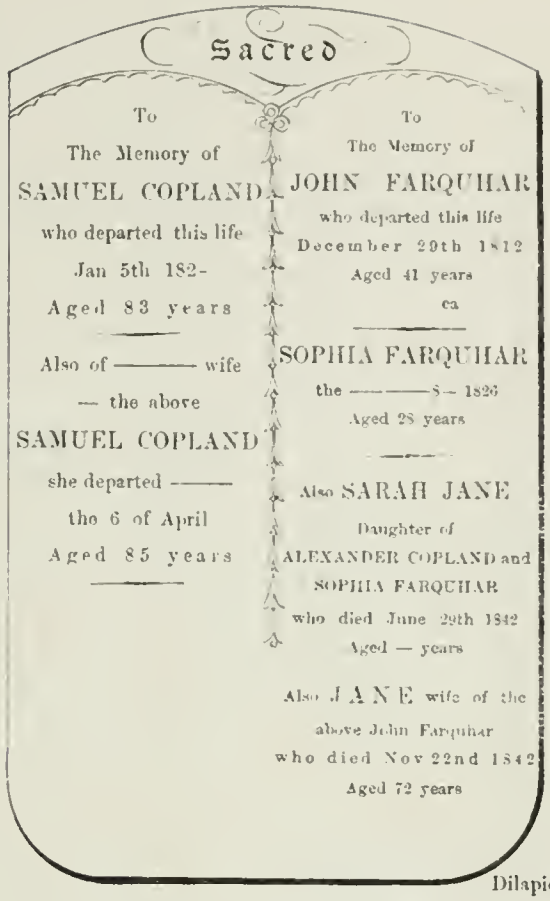
John Hurford was grandfather to the Rev. Brooke Herford (as the name is now spelt). The Herford family are connected with the Brooke-Smith and Ryland families. E. Herford, Esq., Coroner of Manchester, is also a relation.

178


Sacred
To the Memory of HENRY youngest Son of
the late DAVID SWEET of Hillersdon in Devonshire
He was born January 31st 1806
and died January 27th 1811
You who may be led by curiosity or some better feeling
to contemplate these monuments of death
drop a tear on the grave of one whose infant smiles
and.....
Here also are interred the remains of
WILLIAM BURTON late of London Surgeon
second husband of Lucinda relict of David Sweet
He died July 11th 1815 aged 56
Death is swallowed up in victory
WILLIAM HAWKES SMITH
died April 8th 1840 aged 54 years
also ELIZABETH his wife
who died January 1st 1844 aged 50 years

William Hawkes Smith was brother of the late Councillor Brooke Smith, and father of the late Toulmin Smith, Esq., Barrister. Elizabeth Smith, his wife, born Sweet, was granddaughter of the Rev. Dr. Toulmin.

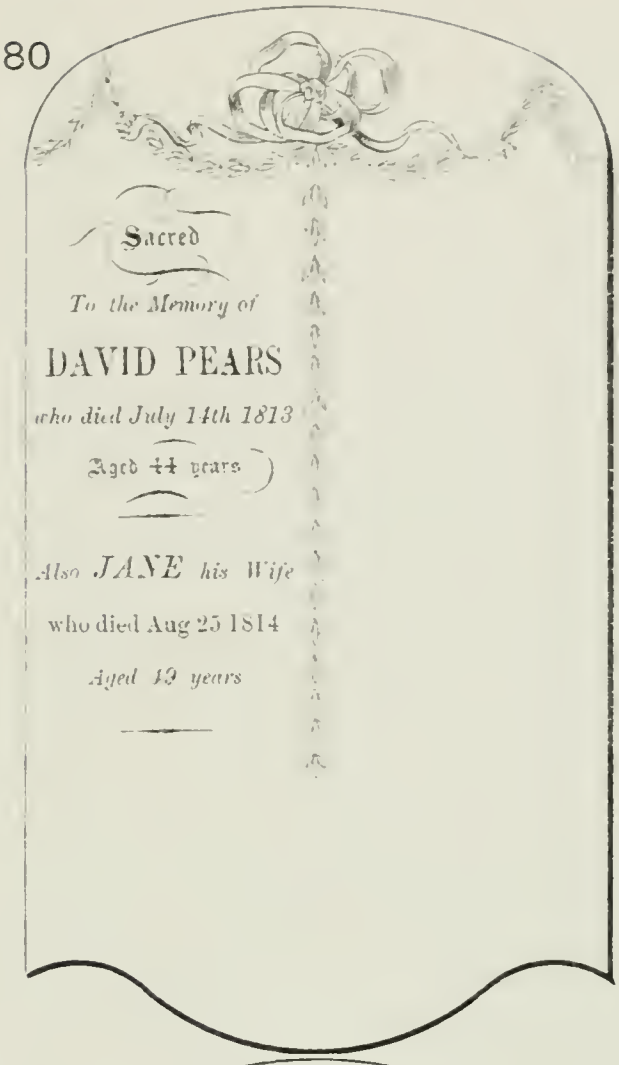
179



Dilapidated.

Samuel Copland was the builder of the present Chapel.

180



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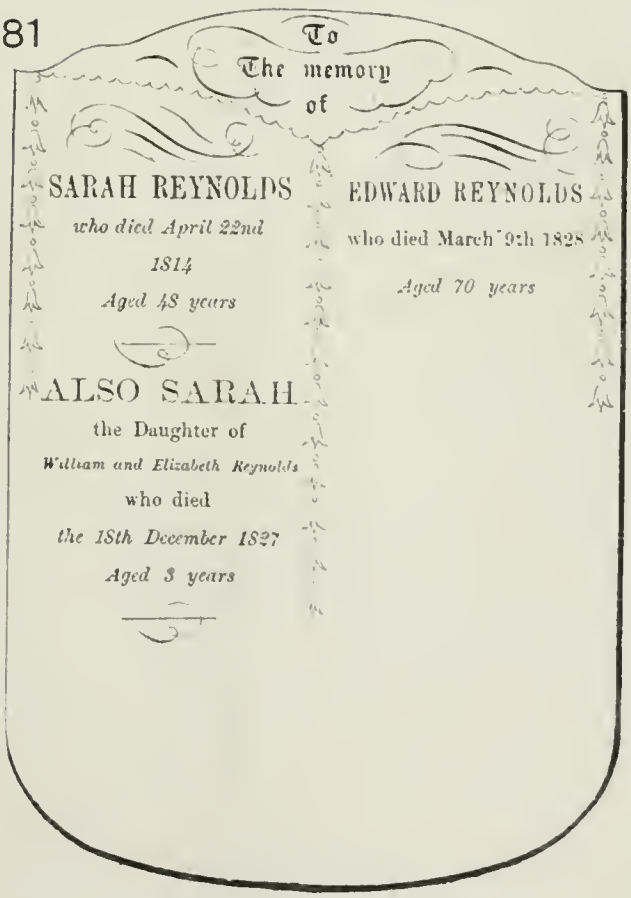
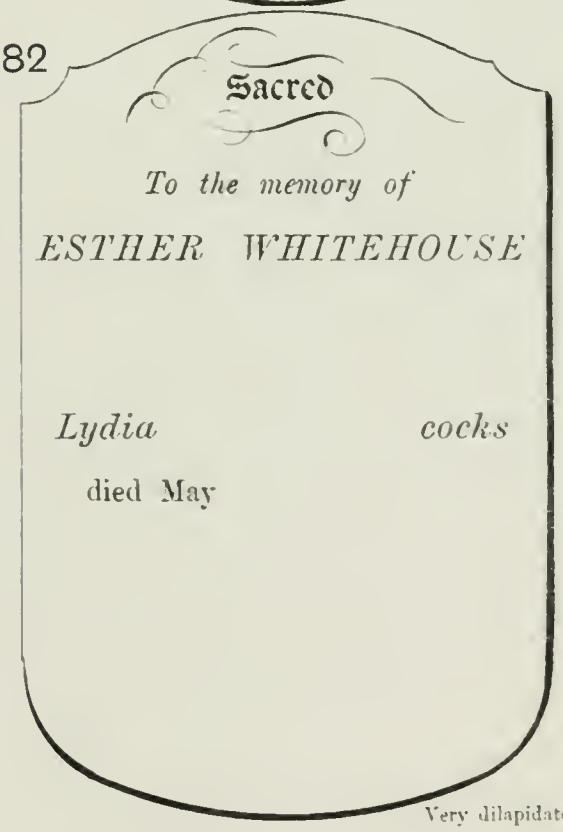


182



Very dilapidated.

183

JOSHUA TOULMIN D.D.

One of the Pastors of the Congregation
of the New Meeting House in this town

Died July 23rd 1815 aged 76

His various writings
illustrate his learning and Talents;
the amiableness of his Temper,
the warmth of his benevolence,
his habitual Devotion
and uniform exercise
of all the Christian virtues,
rendered him a Blessing.

Also

JANE TOULMIN

wife of the above

died July 5th 1824 aged 81

Also

SARAH EMMA TOULMIN

Daughter of the above

died Jan 21st 1867 aged 82

184

IN MEMORY OF

The REV'D ROBERT KELL

WHO DIED 9TH DECEMBER 1842

AGED 81 YEARS

ALSO OF

HIS DAUGHTER *ROSALIND*

WIFE OF

EDWIN VERDON BLYTH

WHO DIED 13TH FEBRUARY 1836

AGED 32 YEARS

185

SACRED

TO THE MEMORY OF

JOSEPH HARPER

WHO DEPARTED THIS LIFE

MARCH XXVIII. MDCCCXV.

AGED XLVI YEARS

186

Sacred

To the memory of

JOHN FORBES

who departed this life July 18th 1819

Aged 64 years

Also of

JUDITH ELIZABETH

relict of the above

who died June 7th 1844

Aged 84 years

Judith Elizabeth Forbes was grandmother to Mr. W. J. Scott and Miss Scott, of the Duchess Road, Edgbaston.

187

SAMUEL SMITH

died May 13th 1838 aged 68 years

NANCY SMITH

his Wife

died Febʸ 10th 1847 aged 78 years

Samuel Smith (Low Bailiff in 1816) and Nancy Smith (born Francis) were maternal grandparents to the Martineau family, of Edgbaston.

188

ELIZABETH

wife of Timothy Smith

died January the 20th 1826

Aged 59 years

TIMOTHY SMITH

died the 17th of July 1834

Aged 69 years

SAMᴸ MORGAN SMITH

Grandson of the above

Born Oct 17th 1834 died Janʸ 3rd 1841

LUCY

Widow of the above Timothy Smith

Born at Exeter Novʳ 27th 1786

Died at Edgbaston July 13th 1877

Aged 90 years

Timothy Smith was a Banker of the firm of Moilliet, Smith and Pearson; a magistrate, and Low Bailiff in 1801. Elizabeth Smith, his first wife, born Morgan. Lucy Smith, his second wife, was the daughter of the Rev. Timothy Kenrick, of Exeter, and sister of the late Rev. John Kenrick, of York.

189

ELIZA

daughter of

Timothy and Elizabeth Smith

died May 15th 1818 aged 28 years

ROBERT SMITH

Born Aug 27th 1801 died Aug 24th 1855

HENRY SMITH

born June 22nd 1800 died Sept 12th 1864

SAMUEL SMITH

died Feb 28th 1871 aged 65 years

EMMA SMITH

died May 28th 1874 aged 70 years

MARY

WIFE OF SAMUEL SMITH

WHO DIED DECᴮ 21ST 1878

AGED 74 YEARS

Henry Smith was Low Bailiff in 1830, Mayor in 1845, and J.P. for the Borough of Birmingham. Mary Smith born Hawkes.

190

To the Memory of

MARY BENTON

who died December 4th 1816

Aged 68 years

191

In Memory of

Ann Wife of *ROBERT BLYTH*

Died 22nd March 1816 aged 52

HENRY BLYTH Son of the above

Died 18th Nov 1825 aged 39

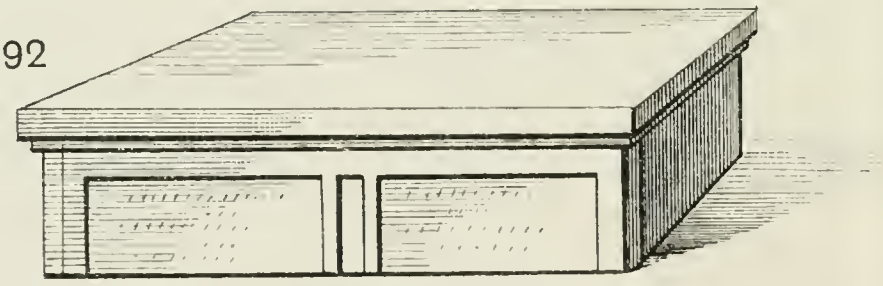
Also of

ROBERT BLYTH

who died 24th Sept 1836

Aged 81 years

192



IN MEMORY OF

THOMAS SMALL who died Oct 16 1837

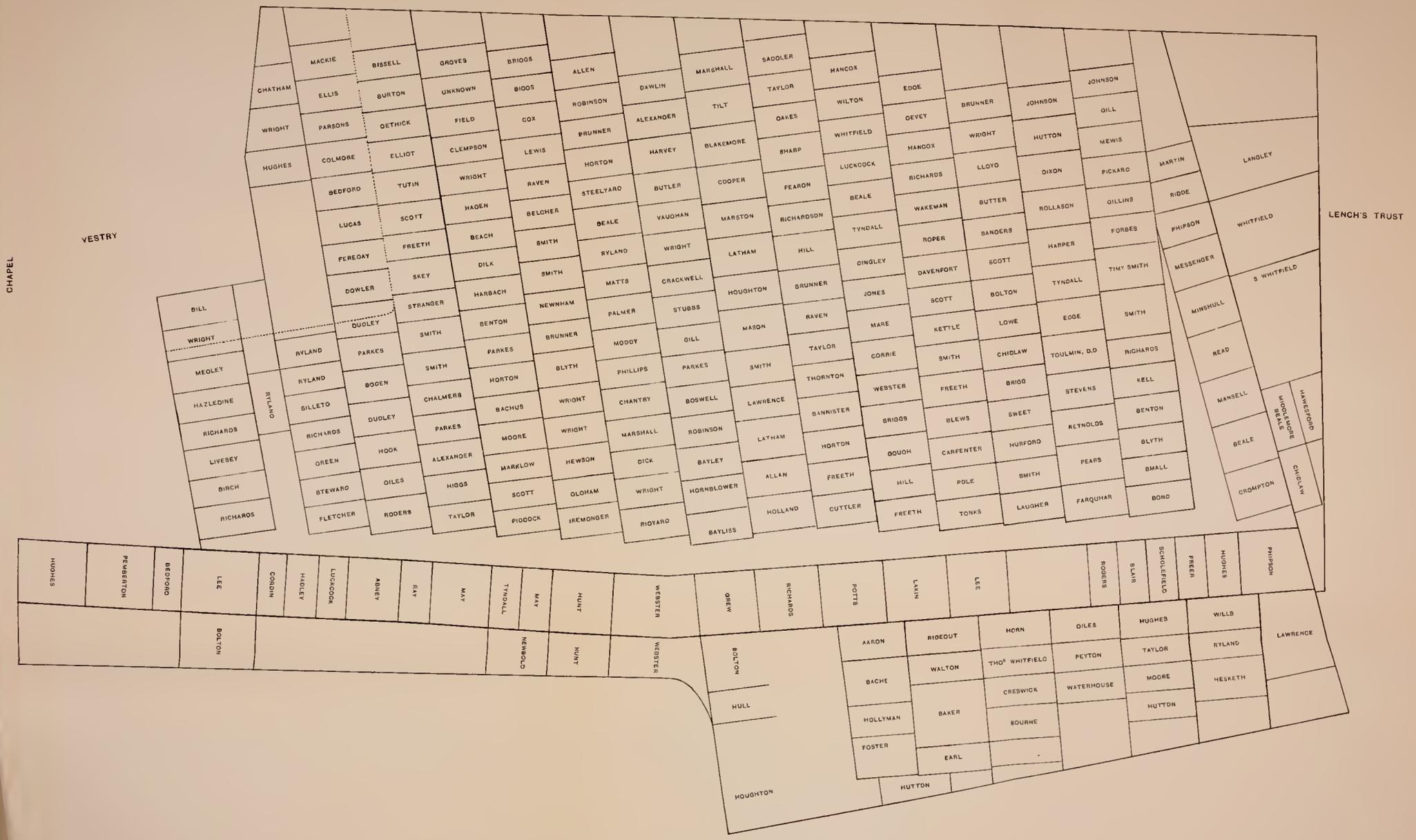
AGED 72 YEARS

Also

SARAH SMALL who died ... Sept .....

Aged .....

JOHNSON
JOHNSON
GILL
HUTTON
MEWIS
DIXON
PICKARD
MARTIN
LANGLEY
ROLLASON
GILLINS
RIDGE
HARPER
FORBES
PHIPSON
WHITFIELD
TYNDALL
TIMY SMITH
MESSENGER
S. WHITFIELD
EDGE
SMITH
MINSHULL
LENCH'S TRUST
CHAPEL



GRAVEYARD OF THE OLD MEETIND HOUSE, BIRMINGHAM, SURVEYED BY JACOB MATTHEWS, IN 1824

The Dotted Line shows where the Arches were placed in 1855, to support the new Lecture Room.

LIST OF THE NAMES WHICH APPEAR ON THE TABLETS AND GRAVESTONES, WITH THE NUMBER OF PLATE, GIVING COPY OF INSCRIPTION.

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